

**A TRANSLATION ANALYSIS OF ADDRESS TERMS OF
NEGERI 5 MENARA IN *THE LAND OF FIVE TOWERS***

A THESIS

**Presented in Partial Fulfillment of the Requirements to Acquire a *Sarjana*
Sastra degree in English Language and Literature**



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STUDY PROGRAM OF ENGLISH LANGUAGE AND LITERATURE

DEPARTMENT OF ENGLISH LANGUAGE EDUCATION

FACULTY OF LANGUAGES AND ARTS

STATE UNIVERSITY OF YOGYAKARTA

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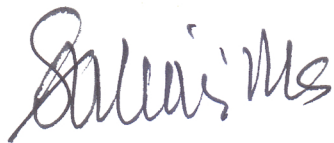
A TRANSLATION ANALYSIS OF ADDRESS TERMS OF *NEGERI 5 MENARA* IN *THE LAND OF FIVE TOWERS*

A THESIS



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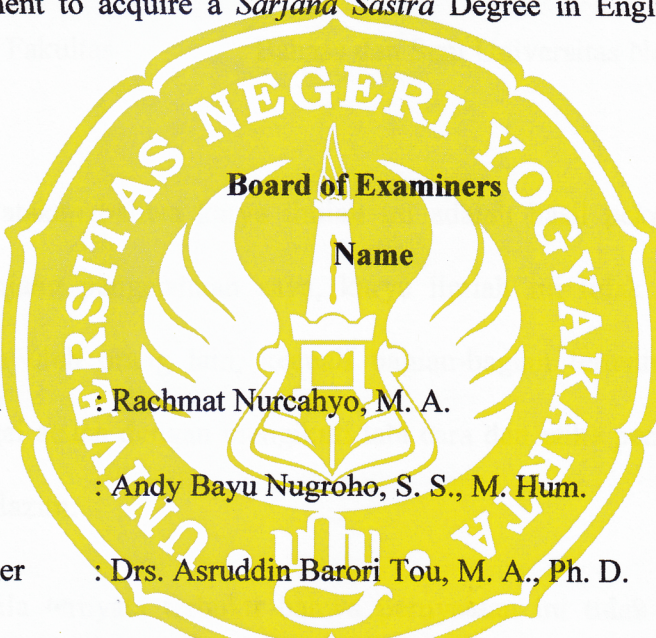

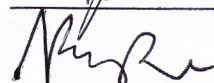
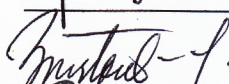
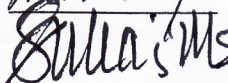
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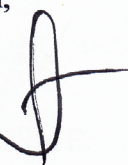
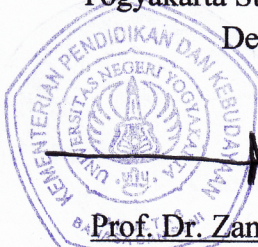
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A THESIS

Accepted by the Board of Thesis Examiners of Language and Arts Faculty of Yogyakarta State University on 29 September 2014 and declared to have fulfilled the requirement to acquire a *Sarjana Sastra* Degree in English Language and Literature.

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PERNYATAAN

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menyatakan bahwa karya ilmiah ini adalah hasil pekerjaan saya sendiri. Sepanjang pengetahuan saya, karya ilmiah ini tidak berisi materi yang ditulis oleh orang lain, kecuali bagian-bagian tertentu yang saya ambil sebagai acuan dengan mengikuti tata cara dan etika penulisan karya ilmiah yang lazim.

Apabila ternyata terbukti bahwa pernyataan ini tidak benar, sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 15 September 2014

Penulis,



Candra Nila Fitriani

MOTTO

Nothing in this world worth having comes
easy.

DEDICATIONS

I dedicate this work to
my beloved super mother, who always struggles to raise me with her whole love
and sincerity till I am now, and
my beloved father, whom I miss the most.
They are *malaikat-malaikat Allah*.

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Alhamdulillah *robbil'alamin*, praise and gratitude be only to Allah SWT, with His mercifulness and compassion to enable the researcher to accomplish this thesis. Greeting and invocation are presented to the Prophet Muhammad SAW, who has guided mankind to the right path.

The researcher realizes that she has got helps, supports, encouragements and advices from others. Therefore, she would like to express her deep gratitude and appreciation to:

1. her beloved mother, *Ibu* Sumarmi, who always gives her the unbounded love, care, support and prayers to finish this thesis;
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11. her boardinghouse mates in Dhyastra, Elen, Inggil, Agnes, Ayu, Wikan, Rina, Enoand Catha, for making fun of her delayed thesis.

Finally, the researcher realizes that this thesis is far from being perfect. Therefore, comments and suggestions are kindly accepted. She expects that this thesis will be useful for everyone who is interested in translation study.

Yogyakarta, 15th September 2014

Candra Nila Fitriani

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LIST OF ABBREVIATIONS

ST	: Source Text
TT	: Target Text
1 st	: First Personal Pronoun
2 nd	: Second Personal Pronoun
3 rd	: Third Personal Pronoun
P	: Pronoun
K	: Kinship
T	: Title
N	: Name
Adapt	: Adaptation
Amp	: Amplification
Bor	: Borrowing
Calq	: Calque
Comp	: Compensation
Desc	: Description
DC	: Discursive Creation
EE	: Established Equivalent
Gen	: Generalization
LA	: Linguistic Amplification
LC	: Linguistic Compression

LT	: Literal Translation
Mod	: Modulation
Part	: Particularization
Red	: Reduction
Subs	: Substitution
Trans	: Transposition
Var	: Variation
Fully	: Fully Equivalent
Partly	: Partly Equivalent
Diff	: Different Meaning
No	: No Meaning

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ABSTRACT

Address term emerges as a problem in translation due to the fact that it is influenced by some vernaculars and cultural terms which reflect the way to address the addressee. Translating address terms which is considered one of important elements in language requires the translator to make the translation acceptable to the target readers. Thus, this research aims at revealing the types of address terms mostly used through the techniques used as well as revealing the degree of meaning equivalence of such translation of the address terms.

This research uses a descriptive qualitative research. The data are the expression units representing address terms in the *Negeri 5 Menara* as the first data source and their translated expressions in the *The Land of Five Towers* as the second data source. The data were collected by observing. The main instruments of this research were the researcher and the data sheets. The data sheets consist of the data, the point of view, the types of the address terms, the translation techniques and the degree of meaning equivalence. To achieve data trustworthiness, the data sheets were repeatedly checked by the researcher and some peer reviews. Moreover, the results were discussed with the consultants.

The results of this research show that there are four types of address terms found namely pronoun, kinship, title and name. Moreover, title is the most dominant type. Through, there are 11 of 18 techniques proposed by Molina and Albir used to translate the address terms. They are adaptation, amplification, borrowing, compensation, description, generalization, literal translation, modulation, particularization, reduction and transposition. Besides, another technique proposed by Dinckan namely omission is also used. In the twelve occurring translation techniques, borrowing is the most dominant technique used in the translation in order to maintain the original language terms and to make the target readers feel the same atmosphere as the native readers. Also, the degree of meaning equivalence of the translation is fully equivalent.

Keywords: translation, address terms, types of address terms, translation techniques, degree of meaning equivalence.

CHAPTER I

INTRODUCTION

This chapter consists of background of the problem, identification of the problem, focus of the research, formulation of the problem, objectives of the research and significance of the research. Background of the problem explains the ideas and the conditions of the study conducted. Meanwhile, identification of the problem explains what the problems are and what causes them. Further, focus of the research is the explanation of the problems discussed in the study. From the chosen problems, then the questions as the guidance in this research are revealed in formulation of the problem, whereas objectives of the research describe the problems formulated. The significance of the research mentions the benefits of this study for particular groups or communities.

A. Background of the Problem

People use language as a means to communicate with each other. They use language to share their ideas with people around the world. Ludwig Wittgenstein (in <http://www.goodreads.com>) says that “the limits of my language mean the limits of my world.” This means that language contributes to the development of a country. It can be shown from how good the relationship between a country and the others is. A good relationship might start from a good communication.

Indonesia is known to have many different cultures and languages. According to Summer Institute of Linguistics (in Serambinews.com, 2006), there

are around 742 vernacular languages and dialects spoken in Indonesia from Sabang (Aceh) to Merauke (Papua). Hence, the number of those languages may give Indonesians same difficulties to communicate with other fellows or foreigners. However, people are actually social beings who need to share ideas, messages and information. The language barrier needs to be mediated. The mediation is known as translation.

Through translation, people are facilitated to get and learn many aspects from other countries. As happening in Indonesia, there are many novels translated into English and vice versa. In accordance with that, translators need not only high level of knowledge, but also other aspects, such as culture, belief, and ideology.

In fact, Indonesian novels usually consist of some vernaculars and cultural terms that some target readers may not understand. Besides, Indonesia's pronouns, kinships, titles and names are also wider than English's. Unquestionably, the way to address a person which is also different contributes another problem to the translators in keeping the translation readable and acceptable. Hence, it is interesting to indentify the translation of address terms in the dialogues from Bahasa Indonesia into English novel.

In translating a novel, translators are required to make their translation acceptable for the target readers. Therefore, they should consider many differences between cultures and style of the two languages, not only simply to transform the language, but also to communicate the source text to the target readers clearly.

B. Identification of the Problem

Negeri 5 Menara is the first book of a trilogy written by A. Fuadi. It is translated into *The Land of Five Towers* by Angie Kilbane in order to give understanding about the vernaculars and various cultural terms in Indonesia to other foreign readers. Observing the fact, there are vernaculars and various cultural terms found in *Negeri 5 Menara*. Thus, numerous problems emerge in translating *Negeri 5 Menara* into *The Land of Five Towers* namely address terms.

In addition, address terms emerge as a problem in translating *Negeri 5 Menara* into *The Land of Five Towers*. Due to the fact that *Negeri 5 Menara* contains some vernacular languages, it reflects the way the figures address someone else. The way they address someone also shows respect, social level and title in the society which impact the social culture condition. This is problematic since the way Indonesians address someone is different from the way the target readers address someone.

Based on the emerging problems above, it is significant to conduct a research of a translation analysis of address terms in *Negeri 5 Menara* found in the translated version entitled *The Land of Five Towers*.

C. Focus of the Research

In order to achieve the objectives of the research problems, this research focuses on analyzing three points from the conversations between the characters in the novel. The dialogues may consist of address terms which become the data

in this research. The first point is the types of address terms which are mostly used in *Negeri 5 Menara* and its English version, *The Land of Five Towers*. For example, the word *Ustad* which is also translated into *Ustad* is categorized into title which shows a person's rank. The second problem is the translation techniques employed in the translation of the address terms. For instance, the word *Amak* is a Minang language which means *mother*. It is translated into *Amak* by employing borrowing technique. The translation of *Amak* is borrowed straight from the source text without any changes. Therefore, the prior focus contributes to the third point, which is the degree of meaning equivalence of the translation of the address terms in *The Land of Five Towers*. For example, the word *waang* is translated into *son*. *Waang* is a Minang language which is used to address a young male person or a son. It is equal to *son* in English. Thus, the translation of *waang* to *son* is categorized into fully equivalent translation.

D. Formulation of the Problem

Based on the background and focus of the research, the problems in this research can be formulated in the following questions.

1. What types of address terms are used in *Negeri 5 Menara* and how they are expressed in *The Land of Five Towers*?
2. What translation techniques are used to translate the address terms in *The Land of Five Towers*?
3. What is the degree of meaning equivalence of the translation of the address terms in *The Land of Five Towers* like?

E. Objectives of the Research

In line with the problems formulated above, the objectives of the research are:

1. to describe the types of address terms which are used in *Negeri 5 Menara* and how they are expressed in *The Land of Five Towers*,
2. to describe the translation techniques used to translate the address terms in *The Land of Five Towers*, and
3. to describe the degree of meaning equivalence of the translation of the address terms in *The Land of Five Towers*.

F. Significance of the Research

The result of this research is expected to have the following significances.

1. Theoretically, the research finding is expected to enrich the study of translation, especially in the translation analysis of address terms in Bahasa Indonesia novels to English novels or vice versa.
2. Practically, this research is expected to give comprehensive feedback not only to the professional, part time and freelance translator but also English Language and Literature students particularly for those who are in translation major in order to overcome the barriers in translating address terms of Bahasa Indonesia novels to English novels or vice versa.

CHAPTER II

THEORITICAL REVIEW AND CONCEPTUAL FRAMEWORK

This chapter consists of theoritical review, conceptual framework, and analytical construct. Theoritical review explains the related theories of this study. Meanwhile, conceptual framework describes briefly the concepts of the study conducted, whereas analytical construct draws the arrangement of the researcher's viewpoint toward the phenomena being observed.

A. Theoritical Review

1. Translation

The definition of translation has been stated by some experts. They define the definition in many ways. Besides a process of reconstructing the form, words or phrases from the source language to the target language, a translation text needs to be equivalent in grammar and cultural context. As defined by Larson (1984: 3), translation is the activity which

consists of studying lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the target language and its cultural context.

Hatim and Munday (2004: 3) define translation as a process and as a product. They propose that “[t]he first sense focuses on the role of the translator in taking the original or source text(ST) and turning it into a text in another language (the target text, TT). The second sense centers on the concrete translation product

produced by the translator.” The former is the process or the activity of translating a piece of information from the source language to the receptor language, whereas the latter is the product of the translation process or activity.

According to Nida and Taber (1982: 12-13), translation consists in the reproducing in the receptor language, the closest natural equivalent of the source language message, first in the terms of meaning and secondly in the terms of style. Moreover Catford (1965:20) states that translation is the replacement of textual material in the source language by equivalent textual material in the target language. Further, Bell (1991: 5) defines translation as the expression in another language (or target language) on what has been expressed in another, source language, preserving semantic and stylistic equivalents. From the definitions above, those experts stress that the target language should be equivalent to the source language.

As stated by Newmark (1988: 5), translation is rendering the meaning of a text into another language in the way that the author intended the text. He states a further view towards the transferring meaning in a translation. Whereas Brislin (1976: 1) says that translation is a general term referring to the transfer of thoughts and ideas from one language to another, whether the language is in written or oral form, whether the languages have established orthographies or not; or whether one or both languages is based on signs, as with signs of the deaf.

In accordance with the statements above, the researcher found the similar definition of translation that the experts had stated. The definition of translation is a process of transferring ideas, thoughts, messages from the source language into

the target language by considering the equivalence of the meaning and style whether it is written or oral.

a. Types of Translation

There have been plenty of classifications of types of translation. Jakobson in Bassnett (2002: 23) distinguishes three kinds of translation as follows.

- 1) Intralingual translation or *rewording* is translation of verbal signs by means of other signs in the same language. The example of intralingual translation is synonyms in the same linguistic code or language, paraphrase or replacing an idiom such as *passaway* by *die*.
- 2) Interlingual translation or *translation proper* is an interpretation of verbal signs by means of some other languages. What differentiates interlingual translation from intralingual translation is that it involves two or more languages. This type of translation can be seen in replacing certain code-units in the source language by equivalent code-units in the target language.
- 3) Intersemiotic translation or *transmutation* is translation of verbal signs by means of signs of nonverbal sign system. It refers to the use of signs or signals for the purpose of communication such as sign language and traffic signals.

Larson (1984: 15) classifies translation into two main types, namely form-based translation and meaning-based translation. Forms-based translation, known as literal translation, is a translation type in which the target language (TL) follows the form of the source language (SL). While meaning-based translation, known as idiomatic translation, is a translation type which communicates the

meaning of the source language (SL) text in the natural forms of the target language (TL).

In line with this, Newmark in *A Textbook of Translation* (1988: 45) classifies eight types of translation based on the purpose of translation and the nature of the readership.

- 1) Word-for-word translation is often demonstrated as interlinear translation, with the target language immediately below the source language words. The source language word-order is preserved and the words translated one by one by their most common meanings, out of context. Cultural words are translated literally.
- 2) Literal translation is when the source language grammatical constructions are converted to their nearest target language equivalents but the lexical words are again translated one by one, out of context. As a pre-translation process, this indicates the problems to be solved.
- 3) Faithful translation attempts to reproduce the precise contextual meaning of the target language grammatical structures.
- 4) Semantic translation is written based on the author style of his or her language and follow the author's thought. It is usually done by interpreting the text.
- 5) Adaptation is the freest form of translation. This is normally used only for plays and poetry (theatre).

- 6) Free translation is a paraphrase much longer than the original, often prolix and pretentious, and not translation at all. It reproduces the matter without the manner, or the content without the form.
- 7) Idiomatic translation reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.
- 8) Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

b. Process of Translation

Nida and Taber (1982) distinguish the process of translation into three stages; analysis, transfer and restructuring. The process of translation is illustrated in the following figure.

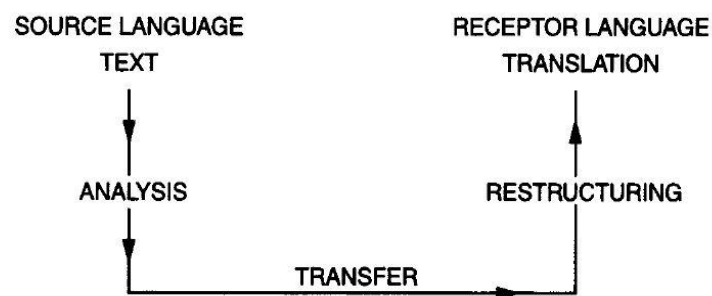


Figure 1. Process of Translation by Nida and Taber (1982)

1) Analysis

The process of translation is firstly begun by analyzing the text. As said by Nida and Taber (1982: 34) that there are three major steps in analysis;

determining the meaningful relationship between the words and the combination words, the referential meaning of the words and special combination of words (idiom), and the connotative meaning. In analyzing the text, the translator tries to understand the ideas and the messages of the material of the source language.

2) Transfer

The next process is transferring the ideas and the messages into the receptor language (target language). Nida and Taber (1982: 33) say “The analyzed material is transferred in the mind of the receptor from language A to language B.” From what Nida and Taber say, the translator has to determine the equivalence of the target language. Then the ideas and the messages in the source language texts are written in the receptor language.

3) Restructuring

After transferring, the translator has to restructure the translation to make the idea of the source language fully acceptable in the receptor language (target language). As said by Nida and Taber (1982: 33), the translator reconstructs and reanalysis the result of his translation.

2. Translation Techniques

Molina and Albir (2002: 509) define translation technique as procedures to analyze and classify how translation equivalence works. There are 18 translation techniques according to Molina and Albir (2002: 509-511).

a. Adaptation

Adaptation is applied to replace a source text cultural element with one from the target culture. For example, the word *Keris* is translated into *Sword* in English.

b. Amplification

Amplification is applied to introduce details that are not formulated in the source text by giving information or explicative paraphrasing. For example, the word *Ramadhan* is translated into “*Ramadhan, the Moslem month of fasting.*”

c. Borrowing

Borrowing is when a word or an expression is borrowed straight from another language. It can be pure (without any changes) or it can be naturalized (to fit the spelling rules in the target language). For example, the word *Amak* is purely translated into *Amakin The Land of Five Towers*.

d. Calque

Calque is when words or phrases of the source language are translated literally. It is a special kind of borrowing whereby a language borrows an expression from another, but then translates literally each of its elements. For example, the word *Honeymoon* is translated into *Bulan Madu*.

e. Compensation

Compensation is a translation technique that introduces a source text element of information or stylistic affect in another place in the target text because it cannot be reflected in the same place as in the source text. For example, *tikar* is translated into *sleeping mat*.

f. Description

Description is applied by replacing a term or expression with a description of its form or/and function. For example, *Ketupatis* translated into “*Indonesian traditional food eaten on the celebration of Eid al-Fitr.*”

g. Discursive Creation

Discursive creation establishes a temporary equivalence that is totally unpredictable out of context. It usually happens in the translation of title. For example, *Sukreni Gadis Bali* is translated into *The Rape of Sukreni*.

h. Established Equivalent

This translation technique is for the same situation using a completely different phrase. It can be rendered by two texts using completely different stylistics and structural methods. For example, “*mereka seperti pinang belah dua*” is translated into “*they are as like as peas.*”

i. Generalization

Generalization is a translation technique which uses more general or neutral term in the target language. For example, the word *becak* is translated into *vehicle*.

j. Linguistic Amplification

Linguistic amplification is a translation technique that adds linguistic elements. This is often used in oral consecutive interpreting and dubbing. For example, the English expression *just kidding* is translated into Bahasa Indonesia as “*cuma main-main saja, bukan beneran*” instead of using an expression with the same number of words, *hanya bercanda*.

k. Linguistic Compression

It is a translation technique that synthesizes linguistic elements in the target text. This is often used in simultaneous interpreting and in subtitling. For example, to translate the English question “*Yes, then?*” with “*Lalu?*” in Bahasa Indonesia, instead of using a phrase with the same number of words, “*Ya, kemudian?*”

l. Literal Translation

Literal translation is when a word or an expression is translated into word for word. It is the direct transfer of a source language text into a grammatically and idiomatically appropriate target language text. For example, “*seorang pemimpin agama yang hebat*” is translated into “*a great religious leader.*”

m. Modulation

Modulation is a translation technique that changes the point of view, focus or cognitive category in relation to the source text; it can be lexical or structural. For example, “*I broke my leg*” is translated into “*kakikupatah.*”

n. Particularization

Particularization is a translation technique where a translator uses a more precise or concrete term in the target text. For example, *land transportation* is translated into *mobilin* Indonesian.

o. Reduction

Reduction is the opposite of amplification technique. It suppresses a source text information item in the target text. For example, “*Ramadhan, the Moslem month of fasting*” is translated into *Ramadhan*.

p. Substitution

Substitution is a translation technique that changes linguistic elements for paralinguistic elements or vice versa. For example, “*the Arabic gesture of putting your hand on your heart*” is translated into *thank you*.

q. Transposition

Transposition is related to the change in the grammar from the source language into the target language. For example, the change from verb into noun or plural into singular, such as *plastic toys* translated into *mainan plastik*.

r. Variation

Variation is related to the change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect, etc., e.g., to introduce or change dialectal indicators for characters when translating for the theater, changes in tone when adapting novels for children, etc.

3. Address Terms

As explained in *Longman Dictionary of Contemporary English, the Third Edition*, addressing is using a particular title or name when speaking or writing to someone. Furthermore, Trudgill (1992: 9) states that there are four varieties of the forms of English second person address. They include pronouns such as *you*; titles such as *Sir* and *Madam*; names such as *John* and *Mr. Smith*, and endearments and expressions such as *mate*, *buddy*, *dear*, *honey*, etc. Meanwhile, Simatupang (2000: 77) divides address form into pronouns and kinship terms. The usage of

pronominal systems in a certain language has a close relationship with etiquette of the speaker. The etiquette of English, for example, is different from the etiquette of Javanese, Batak, Sundanese and etc.

Chaika (1982: 46) explains differently that address is different from greeting and summon. Address differs stylistically from greeting in two ways. First, address issued almost solely for 'Power and Solidarity'. It remains constant throughout a relationship unless that relationship changes. Greeting may vary depending on the people's mood. Two people who address each other the same way each time may vary their greetings. Second, address can be repeated constantly throughout a conversation to reinforce the relative intimacy and power between people. Greeting, on the other hand, only sets the stage. Then, summon is a formal beginning of an interaction. One sure way for a conversation to become relevant is for someone to give summons or greetings. Summon is used to grab attention then is followed by a conversation. Besides, greeting also can be used to grab attention but with no other conversations. Furthermore, the fact of summoning implies that more information is to come.

This research focuses on pronouns, kinships, titles and names. Each of them is described below.

a. Pronouns

Every language has different pronouns system. Likewise in Bahasa Indonesia and English pronouns system, both languages have different formal meanings and conceptual meanings. Simatupang (2000: 77) and Larson (1984: 121) have stated pronouns system as in Table 1 and Table 2 below.

Table 1. Bahasa Indonesia Pronoun System

Personal Pronouns	Singular		Plural	
	Familiar	Formal	Familiar	Formal
1 st	<i>Aku</i>	<i>Saya</i>	<i>Kami</i> (exclusive)	<i>Kita</i> (inclusive)
2 nd	<i>Kau/Kamu</i>	<i>Anda</i>	<i>Kalian</i>	
3 rd	<i>Dia</i>	<i>Beliau</i>	<i>Mereka</i>	<i>Beliau-beliau</i>

Simatupang (2000: 77)

Table 2. English Pronoun System

Personal Pronouns	Singular			Plural
1 st	I			We
2 nd	You			
3 rd	Masculine	Feminine	Neutral	They
	He	She	It	

Larson (1984: 121)

b. Kinships

In translating the English kinship terms into Indonesian kinship terms, the translator should be careful since the English kinship systems are different from the Indonesian kinship systems. Simatupang (2000: 77) and Larson (1984: 121) have differently stated kinship terms as in Table 3 and Table 4 below.

Table 3. The Mapping of Bahasa Indonesia Kinship Terms

Generation	Lineal		Colineal		Ablineal
	Masculine	Feminine	Masculine	Feminine	
Second generation previous	<i>Kakek</i>	<i>Nenek</i>	<i>Paman</i>	<i>Bibi</i>	<i>Saudara sepupu</i>
Previous generation	<i>Ayah</i>	<i>Ibu</i>			
Same generation	<i>Aku</i>		<i>Saudara (kakak/adik)</i>		
Next generation	<i>Anak</i>		<i>Keponakan</i>		
Second generation following	<i>Cucu</i>				

Simatupang (2000: 77)

Table 4. The Mapping of English Kinship Terms

Generation	Lineal		Colineal		Ablineal
	Maculine	Feminine	Maculine	Feminine	
Second generation previous	Grand Father	Grand mother	Uncle	Aunt	Cousin
Previous generation	Father	Mother			

Same generation	Ego		Brother	Sister	
Next generation	Son	Daughter	Nephew	Niece	
Second generation following	Grand son	Grand daughter			

Larson (1984: 121)

c. Titles

Trudgill (1974: 105) explains that the use of personal address depends on the relationship between an addresser, an addressee and the relative status of individuals involved in a conversation. Thus, the degree wealth, social stratification and age are more formal and less relaxed than those between same degrees. For example, the way a student talks to his female teacher is different in using the address terms from when he talks to a friend. He may not use names but titles such as *Ma'am*, *Miss*, *Mrs.* or *Ms* when talking to his female teacher.

d. Names

The name terms are usually used by people that know each other. They are also used depending on the relationship and the status of the participants, for example *Torikand KiaiRais*. Fasold (1990:2) states that people can address everyone in two ways: by their first name (FN) such as *Bob* and *Jim* or by their title and last name (TLN) such as *Dr. John* and *Mrs. Smith*.

4. Meaning Equivalence

In translation activity, equivalence is the main point that has to be paid more attention. Catford (1965: 20) states that translation is the replacement of textual material in one language (source language) by equivalent textual material in another language (target language). However there may be no simple way of replacing a source language item with a target language item. The source language and target language items rarely have the same meaning in the full linguistic and pragmatic sense, even though they express the same purpose and can function in the same situation. Therefore according to Catford (1965: 49), the source language and target language texts can be translation equivalence when they are interchangeable in a given situation.

The central problem of translation process is finding translation equivalence for a text in a given context. Machali (1998: 3) states that target language equivalence has to be sought not simply in terms of the 'sameness of meaning', but in terms of greatest possible overlap of situation range. Equivalence in translation should not be approached as a search of sameness, since sameness cannot exist between two receptor language versions of the same texts. The equivalence here does not only concern with the formal equivalence such as word-for-word, phrase-for-phrase, or sentence-for-sentence but also concerns with the meaning equivalence. Baker (1992: 10) defines equivalence in translation into five classifications:

- a. equivalence in word level, in which translator has to replace one name (word) in the source language for one in the receptor language but sometimes there is

no word in the target language which expresses the same meaning as the source language,

- b. equivalence above word level, this translation goes one step further to consider what happens when words start combining with other words to form stretches of language,
- c. grammatical equivalence is related to the equivalence of different grammatical system between the source language and target language,
- d. textual equivalence refers to the level of any target form which is observed to be equivalence to a given source language, and
- e. pragmatic equivalence demands the translator to 'make a sense' of a given source text to the target text of target language. It is related to coherence, that is a network or relation which organizes and creates a text and a network of conceptual relations which underlie the super face text in cohesion.

Nida and Taber (1982: 200) argue that there are two different types of equivalence, namely formal equivalence/correspondence and dynamic equivalence. Formal equivalence focuses on the message itself in both form and content. It consists of a target language item which represents the closest equivalence between language pairs. Dynamic equivalence is defined as a translation principle according to which a translator seeks to translate the meaning of the original text in such a way that the target language will trigger the same impact on the target text audience as the original wording did upon the source text audience.

Bell (1991:6) says that a source that is transferred into a target language can be equivalent in different degrees. Based on Bell's theory, meaning equivalence is divided into equivalent meaning which consists of fully equivalent and partly equivalent and non equivalent meaning which consists of different meaning and no meaning.

a. Equivalent Meaning

- 1) Fully equivalent meaning occurs when the message of the source text is fully translated into the target text. It can be because of some added/omitted information in the target text.

SL	: <i>Maaf, ini Alif dari PM?</i>	(N5M/1/3)
TL	: Sorry, is this Alif from Madani?	(TLFT/1/3)

- 2) Partly equivalent meaning occurs when the translation is added or omitted some information in the target text which is not found in the source text. The message of the source text is not fully translated into the target text.

SL	: <i>Waang akan menjadi pemimpin umat yang besar.</i>	(N5M/2/9)
TL	: You will be a great leader of people.	(TLFT/2/9)

The word *waang* which is *Minang* language refers to a familiar form of the second person pronoun used to address a boy or son. Whereas, the word *you* is a formal form of the second person pronoun which can be used to address without distinguishing gender.

b. Non-equivalent Meaning

- 1) Different meaning is when the meaning of the target text is differently translated from the source text.

SL	: <i>Semoga berhasil, Pak.</i>	(N5M/3/19)
TL	: Hopefully he succeeds.	(TLFT/3/19)

The word *Pak* refers to a formal form of the second person pronoun used to address a married man. Whereas, the word *he* refers to a formal or familiar form of the third person pronoun which is used to address a boy or man without distinguishing married status.

- 2) No meaning is when one/some words are eliminated so that the target language loses the information content of the source text.

SL	: Iyabetul, <i>Pak</i> .	(N5M/3/19)
TL	: Yes, that's right.	(TLFT/3/19)

5. *Negeri 5 Menara*

Negeri 5 Menara is the first book of a trilogy written by A. Fuadi released in 2009. This novel is inspired by a true story. More than 100,000 copies of the novel are sold in its first year of launch. Besides, his first novel is also awarded some nominations; nomination of *Khatulistiwa Award 2010*, The Most Favorite Fiction Book and Writer from Indonesian Readers Award 2010 and The Best Fiction Book and Writer 2011 from National Library. This novel is also adapted into a movie which becomes one of the best selling movies of 2012.

The novel tells about six students from six different cultures who studied in MadaniPesantren, a remote village on Ponorogo, East Java. They were AlifFikriChaniago from Maninjau, Raja Lubis from Medan, Said Jufri from Surabaya, Dulmajid from Sumenep, Atang from Bandung and BasoSalahuddin from Gowa. United by punishment, they became friends known as the Fellowship of the Manara. Beneath the mosque's minaret, they gazed at the clouds on the horizon, seeing in them their individual dreams of far-away lands, like America

and Europe. Besides, they always yelled a powerful phrase *Man JaddaWajada* which means they who give their all will surely succeed. They also never underestimated dreams, no matter how high they might be. They did believe that God truly is The Listener.

Since this novel has inspired millions of people across Indonesia, Angie Kilbane, an expatriate teacher and also the translator of *LaskarPelangi*, translated this novel into *The Land of Five Towers*. Hopefully the global readers are able to gain the idea of the ethnics, cultures and languages across the country through the English version.

6. Related Study

Two earlier researches are employed as references to support this research. The first research is conducted by HeriEkaYulyanalini 2008. He discusses a research about address terms. In his research entitled “A Translation Analysis of Address Terms of PramoedyaAnantaToer’s *Perburuan* Realized into Willem Samuel’s *The Fugitive*”, he identifies three types of address terms. They are pronouns, kinships and titles. He finds three translation techniques occurring in the translation; equalization, substitution and deletion. He also finds that address terms in source text are mostly realized into target text in non-equivalent meaning. This shows that the realization of address terms is also non-equivalent to the cultural values of the source text. The address terms containing cultural values of the source text tend to be realized into different meaning or no meaning in the target text. The realization of address terms in the target text is disposed in

domestication as the translation ideology which emphasizes on the target language. It is in order to produce the quality of the translation which sounds natural and acceptable in the target language.

The second research is conducted by Hanifah in 2010 entitled “A Translation Analysis of Address Terms in The Novel *Power Crazy Ms Wiz* by Terence Blacker Translated into *Ms Wiz Gila Kuasaby NoviaStephani*.” Her research discusses about the types and the techniques used in translating address terms in the novels and the translation quality in the terms of accuracy and acceptability. Further, the results show that the types of translation found in the novels are address terms in the form of pronouns, kinships, titles and names. Meanwhile, the translation techniques employed are borrowing, omission, transposition, literal translation and adaptation. Though the most frequently technique used is literal translation. Furthermore the result of accuracy and acceptability measurement shows that the translation fulfills two of three parameters of translation quality which means that the translation of the novel *Power-Crazy Ms Wiz* is accurate and acceptable.

B. Conceptual Framework

As a matter of fact, every culture of each country impacts on language style. This also happens in translating Bahasa Indonesia into English. Its various cultural terms of Bahasa Indonesia raise problem in transferring cultural information into English. How the types of address terms of source language are translated shows the techniques, strategies and/or methods used by the translators which impacts on

the meaning equivalence. This research focuses on finding out the types of address terms, the translation techniques used and the degree of meaning equivalence of the address terms in *Negeri 5 Menara* translated into *The Land of Five Towers* which is derived by analyzing the types of address terms in the novels.

This research adopts the notion of translation saying that it is a process of transferring ideas, thoughts and messages from the source language into the target language by considering the equivalence of meaning and style whether it is written or oral form. Therefore the employments of the techniques of translation influencing the meaning equivalence in the target language are the points in this research. In analyzing the techniques used in the English translation, the data of the address terms which are collected are categorized into four types.

Adopted from Trudgill and Simatupang, there are four types of address terms. This types of address terms employed by the translator appear to be the first point. Those are pronouns, kinships, titles and names. A pronoun is a word which refers to a person in speech or in writing. The pronoun system of Bahasa Indonesia and English are different. The Bahasa Indonesia pronoun system distinguishes between familiar and formal whereas English does not. For instance, in Bahasa Indonesia pronoun system the word *sayais* more formal than *aku*. Otherwise in the singular form, Bahasa Indonesia pronoun system does not distinguish between masculine, feminine and neutral while English does. It can be seen in the third personal pronoun of the singular form of English pronoun system

that the word *he* refers to a male person (masculine), *she* refers to a female person (feminine) and *it* refers to neutral thing.

Furthermore, a kinship is a relationship between members of the same family. The kinship systems of English and Bahasa Indonesia are different. The English kinship system is more specific than the Bahasa Indonesia kinship system in differentiating between masculine and feminine. For instance, the words *son* and *daughter* in English are called *anak* in Bahasa Indonesia. Meanwhile, a title is a word which is used before someone's name. It states the social rank, age, intimacy, position in an organization, sex and etc., for instance *Sir* and *Miss* or *Bapak* and *Ibu*. Moreover, a name is usually used by people to call other people that know each other. It is also used depends on the relationship and the status of the participants, for instance *Alif*, *Baso* and *Atang*.

This research adopts Molina and Albir's translation techniques. It is defined as procedures used by the translators to analyze and classify how translation equivalence works. Further, the address terms in the novels are analyzed and classified into 18 techniques. The translation techniques are adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition and variation.

Adaptation is a translation technique which is focused on the cultural element of the source text and the target text. It is done by finding the closest meaning and term because of the different culture between two languages. It is

used when a word in the source language cannot equally be found in the target language culture. For example, the idiom “*as white as snow*” in the source text is unknown in the target text. “*As white as snow*” is translated into “*seputih kapas*” because *snow* does not exist in Indonesia. By finding the closest meaning and term, then the translator translates it into *kapas* because it is more natural than *snow* in Indonesia.

Amplification is a translation technique which aims at introducing details which are not formulated in the source text. It could be in the form of information or explicative paraphrasing. It is to add a description of a technical term which is not familiar in the target text. For example, the word *Ramadhan* in the source text is maintained in the target text, but then it is described explicitly into “*the Moslem month of fasting*”.

Borrowing is a translation technique which borrows the original terminology of the source text into the target text. It can be pure or without any changes and naturalized into the target text. For example, the word *computer* in the source text is translated into *komputer*. The word *computer* is not originally from Indonesia, it is naturalization from the word *computer* to fit the spelling rules in the target text.

Calque is a translation technique which maintains the expression form of the source language then translates each element literally. It is when a foreign word or phrase translated and incorporated into another language. For example, the phrase “*interest rate*” in the source expression is translated into “*tingkatsukubunga*”.

Compensation is a translation technique which aims to introduce a source text element of information or stylistic effect in another place in the target text because it cannot be reflected in the same place as in the source text. For example, “*man attempts, the will of God prevails*” as the source text is translated into “*manusiaberusaha, kehendakTuhanberkuasa.*” It is translated by finding the closest meaning and creating the same rhyme.

Description is a translation technique which replaces a term or expression with a description of its form/and function. It is to translate an unknown word of the source text into the target text by giving a description directly without maintaining the original term. For example, the word *ketupat* in the source text is unknown word for the target language, so that it is translated by describing it as “*Indonesian traditional food eaten on the celebration of Eid al-Fitr*”.

Discursive creation is a translation technique which aims to establish a temporary equivalence that is totally unpredictable out of context. It usually happens in the translation of title. For example, *MaryamahKarpovis* is a name of the first character in a novel of Andrea Hirata which becomes a title of the novel. It is translated into *The Strange Rhythm* which represents the content of the novel.

Established equivalent is a translation technique which uses completely different terminology. It can be rendered by two texts using completely different stylistics and structural methods. For example, the idiom of “*sudahjatuhtertimpatangga pula*” in the source text is translated into “*to fall out of the frying pan into the fire.*” The source text is completely different from the target text, but it does not change the meaning.

Generalization is a translation technique which uses a more general or neutral term in order to avoid the ambiguity or unnaturalness in the target text. For example, the word *ikan mujairis* translated into *fish*.

Linguistic amplification is a translation technique which is done by adding linguistic elements. The technique is often used in oral consecutive interpreting and dubbing. For example, it is linguistic amplification technique since the word “*shall we?*” is expressed explicitly and clearly in the target text as “*bisakah kita berangkat sekarang?*”

Linguistic compression is a translation technique which aims to synthesize linguistic elements in the target text. It is often used in simultaneous interpreting and subtitling. It is the opposite term of linguistic amplification. For example, “*I want you to know*” is translated into *ketahuilah* in the target text.

Literal translation is a translation technique which considers the appropriate grammar and idiom of the target text. It is also known as word-for-word translation. For example, a phrase “*seorang pemimpin agama yang hebat*” is translated into “*a great religious leader.*” It can be seen that each word in the source text is translated word-for-word into the target text.

Modulation is a translation technique which is done by changing the point of view, focus or cognitive category in relation to the source text without changing the meaning. For example, “*aku akan segera memiliki anak*” is translated into “*I will become a mother*” in the target text.

Particularization is a translation technique which uses more specific or concrete word or phrase in the target text. It is the opposite term of generalization.

For example, the word *the protocol* in “*developed countries rejected the protocol*” is expressed specifically into *Protokol Kyoto* in the target text of “*negaramajumenolakProtokol Kyoto.*”

Reduction is a translation technique which aims to suppress the information item of the source text into the target text. It is the opposite term of amplification. For example, “*Ramadhan, the Moslem month of fasting*” is suppressed into *Ramadhan* in the target text.

Substitution is a translation technique which is used to change linguistic elements or vice versa. It is to translate a gesture into a written form. For example, the gesture of bowing head is translated into *shy* in the target text.

Transposition is a translation technique which involves replacing the word class of the source text into the target text without changing the meaning. For example, “*pandangankuberkunang-kunang*” is translated into “*I saw stars*” in the target text. The word *pandanganku* in the source text is categorized as noun, and then the translator translates it into *saw* which is verb.

The last technique is variation. It aims to change linguistic or paralinguistic elements that affect aspect of linguistic variation such as changes of textual tone, style, social dialect, geographical dialect, etc.

Afterwards, this research adopts the notion of meaning equivalence from Bell saying that a source that is transferred into a target language can be equivalent in different degrees. Based on his theory, meaning equivalence is divided into equivalent meaning which consists of fully equivalent and partly equivalent and non equivalent meaning which consists of different meaning and no meaning.

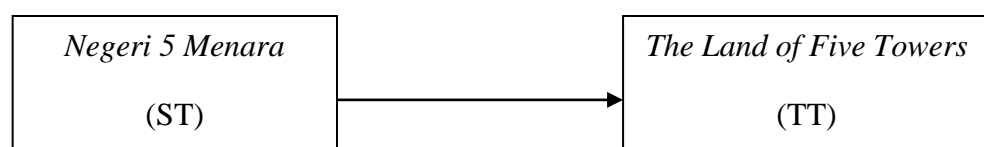
Equivalent meaning consists of fully equivalent meaning and partly equivalent meaning. Firstly, fully equivalent meaning occurs when the message of the source text is fully translated into the target text. It can be because of some added/omitted information in the target text. For example the word *dad* is translated into *ayah*. While partly equivalent meaning occurs when the translation is added or omitted some information in the target text which is not found in the source text. The message of the source text is not fully translated into the target text. For example the word *waang* which is Minang language refers to a familiar form of the second person pronoun used to address a boy or son. Whereas, the word *you* is a formal form of the second person pronoun which can be used to address without distinguishing gender.

Non-equivalent meaning consists of different meaning and no meaning. Different meaning occurs when the meaning of the target text is translated differently from the source text. For example the word *Alif* is translated into *son*. *Alif* refers to a male name whereas *son* refers to a male child. Furthermore, no meaning occurs when one/some words are eliminated so that the target text loses the information content of the source text.

Finally, this research is under the descriptive qualitative approach in scope of the meaning equivalence through the translation techniques used in the translation of the several types of address terms in *Negeri 5 Menara* and its English version, *The Land of Five Towers*.

C. Analytical Construct

This research aims at analyzing and discussing the address terms found in *Negeri 5 Menara* and its English version, *The Land of Five Towers*. The following chart shows the types of address terms and the techniques used by the translator to translate the address terms. Further, it leads the meaning equivalence of the translation of *The Land of Five Towers*.



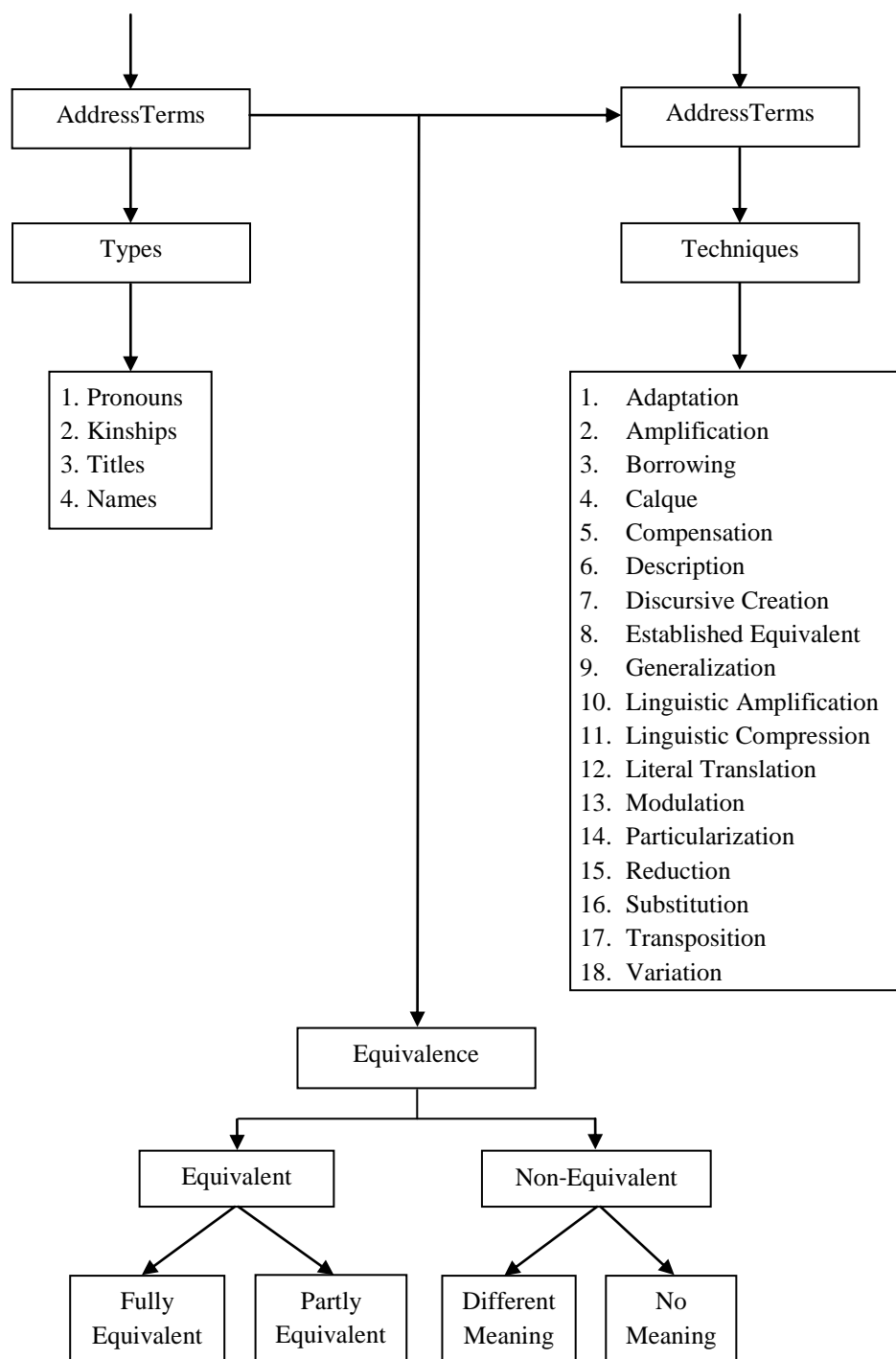


Figure 2. Analytical Construct

CHAPTER III

RESEARCH METHOD

This chapter consists of type of research, data and sources of data, research instruments, research procedures and trustworthiness. Type of research explains about what kind of research which is conducted. Meanwhile, data and sources of data mention the form of the data, the context of the data and from what source the data are taken. Research instruments states the instrument used to conduct this research. The technique used to collect the data and the data analyses are explained in research procedure. The last sub-chapter, trustworthiness, mentions the ways to validate the data.

A. Type of Research

This research applies a descriptive qualitative method. As defined by Bogdan and Biklen (1982: 28) that one of feature of qualitative research is that it is descriptive. Further, Cresswell (1994: 145) states that qualitative research is descriptive in that the researcher is interested in process, meaning, and understanding gained through words or pictures.

Moreover, by using descriptive qualitative method, Hadi (1984: 3) says that the researcher only collects the data, analyzes them and draws conclusion without making generalization. This research belongs to qualitative research since it does not employ statistic procedure and calculation as said by Strauss & Corbin in Syamsuddin & Damianti (2006: 73).

Furthermore, by using a descriptive qualitative method, this research attempts to analyze the meaning equivalence through the categorization of the types of address terms and the translation techniques used by the translator in translating the expression units representing address terms in *Negeri 5 Menara* as the first data source and their translated expressions in *The Land of Five Towers* as the second data source.

B. Data and Sources of the Data

The data in this research are taken from a novel from A. Fuadi entitled *Negeri 5 Menara* which is translated into *The Land of Five Towers* by Angie Kilbane. This novel is originally published by *Gramedia Pustaka Utama* in July 2009. The data are the expression units representing address terms in the source novel as the first data source and their translated expressions as the second data source in the context of dialogues.

Further, the data are derived from the respondents by collecting information using questionnaires containing the comparison between the source language and the target language. There are two respondents assessing the degree of meaning equivalence of the data. They are Yuhda Wahyu Pradana, S. S. and Yolanda Cynthia Putri, S. S., graduate students from English Language and Literature at State University of Yogyakarta.

C. Research Instruments

Moleong (2001: 121) writes that in descriptive qualitative research, the researcher designs the research and plays the role as the data collector, the analyst, the data interpreter, and the reporter of the research finding. Therefore, the main instrument in this research was the researcher according to her roles. Meanwhile, the secondary instrumental was the data sheet used to record and classify the data.

D. Research Procedure

1. Data Collection Technique

The method of collecting the data in this research was observation method. This method was applied by observing the address terms in the context of dialogues of the source language, Bahasa Indonesia, and its translations in the target language, English. The observation method was implemented at once with the implementation of note-taking technique (Sudaryanto, 1993: 135). This was to identify and classify the data, the address terms.

The first step to do was reading the source language novel and the target language novel. It was intended to identify all expressions consisting address terms in the context of dialogues and to determine the types of address terms and the translation techniques used by the translator. Further, those data were noted down and classified based on the research objectives.

2. Data Analysis

The data were undertaken by several steps. The first step was reading *Negeri 5 Menara* novel and its translations, *The Land of Five Towers*. It was

intended to identify the data which contained address terms in the context of dialogues and to determine the types of address terms and the translation techniques used by the translator. The data were in the context of dialogues. The next steps to collect the data were arranged as follows.

- a. The samples of address terms of the dialogues in the novels were collected.
- b. The data were categorized based on the types of address terms, the translation techniques and the meaning equivalence.
- c. The data were consulted with the experts to get the data validated.
- d. The data consulted were revised.
- e. The valid data were written down on the table.
- f. The valid data were coded in order to simplify the term of analysis data, for instance: 1/3/3/2nd/2nd/N/N/Bor/Fully. According to the example, it means that the datum number 1 was taken from page 3 of *Negeri 5 Menara* (source text) and *The Land of Five Towers* (target text). The points of view of address terms were second person pronouns. The types of address terms of the source text and the target text were Name. The data of address terms were translated by using Borrowing technique. The meaning equivalence of the data was Fully Equivalent. The abbreviations of the code are bellow.

1	: number of the data
3	: page of the datum in the source text and the target text
1 st	: first personal pronoun
2 nd	: second personal pronoun
3 rd	: third personal pronoun

P	: Pronoun
K	: Kinship
T	: Title
N	: Name
Adapt	: Adaptation
Amp	: Amplification
Bor	: Borrowing
Calq	: Calque
Comp	: Compensation
Desc	: Description
EE	: Established Equivalent
Gen	: Generalization
LT	: Literal Translation
Mod	: Modulation
Part	: Particularization
Red	: Reduction
Trans	: Transposition
Omi	: Omission
Fully	: Fully Equivalent
Partly	: Partly Equivalent
Diff	: Different Meaning
No	: No Meaning

g. Based on the result of the analysis, the conclusions were drawn.

Table 5. **Data Sheets**

C o d e	P a r t i c i p a n t s	S T & T T	Point of View			Address Terms Types			Translation Techniques																	Meaning Equivalence					
																										Equ		Non			
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Calq	Comp	Desc	DC	EE	Gen	LA	LC	LT	Mod	Part	Red	Sub	Trans	Var	Omi	Fully	Partly	Diff

E. Trustworthiness

According to Holloway (1997:161), trustworthiness is the truth value of a piece of research. A research project is trustworthy when it reflects the reality and ideas of the participants (Krefting 1991: 214-219). Moleong (2006: 324-326) states that trustworthiness involves the following elements: credibility, dependability, conformability and transferability.

Credibility exists when the research findings reflect the perceptions of the people under study. In order to achieve the credibility of the data, a check is needed to test the data. A postgraduate student of Indonesian Language and Literature was asked to validate the data. Besides, this research employed *Longman Grammar of Spoken and Written English*, *Cambridge Advanced Learner's Dictionary* and *Kamus Besar Bahasa Indonesia* to validate and confirm the data.

Dependability is gained by employing triangulation technique to verify the employed data. There are four main types of triangulation which are by sources, methods, researchers and theories. The former sources are the novel *Negeri 5*

Menara and its English version *The Land of Five Towers*, while the latter, some books, journals, undergraduate theses, papers and written sources from internet related to translation techniques and address terms are included.

In addition, to achieve conformability, the data and the analysis were checked by two consultants, Drs. Suhaini M. Saleh, M. A. and Andy Bayu Nugroho, S. S., M. Hum. and the peer reviews, Yuhda Wahyu Pradana, S. S. and Yolanda Cynthia Putri, S. S., graduate students from English Language and Literature at State University of Yogyakarta. The peer reviews were asked by the researcher to check whether the findings are equivalent or not.

CHAPTER IV

RESULTS AND DISCUSSION

This chapter consists of results and discussion. The results present the results of the research in the form of numbers which are presented in two different ways, namely frequency and percentage. The results are derived from the data which have been categorized based on the types of the address terms, the translation techniques and the degree of meaning equivalence. Then, the data found are presented in the discussion which presents deep explanation for each result. The explanation of each result is divided on the research objectives. They are the types of address terms, the translation techniques and the degree of meaning equivalence.

A. Research Results

This sub-chapter consists of the findings of the types of the address terms, the translation techniques and the degree of meaning equivalence. The results are served as the tables based on the three research problems formulated which contain the frequency and the percentage which represent the amount of the results.

1. The Types of Address Terms Found in A. Fuadi's *Negeri 5 Menara*

There are four types of address terms found in this research, namely pronoun, kinship, title and name. Besides, there is another type which is categorized as unrealized since the address term in the source text is not translated

in the target text. The table below shows the frequency and the percentage of the types of address terms.

Table 6. The Frequency and the Percentage of the Types of Address Terms

Types	Source Text		Target Text	
	Frequency	Percentage	Frequency	Percentage
Pronoun	45	20.64%	47	21.56%
Kinship	15	6.88%	11	5.05%
Title	89	40.83%	77	35.32%
Name	69	31.65%	64	29.36%
Unrealized	-	-	19	8.71%
Total	218	100%	218	100%

Based on Table 6, it could be concluded that the type of address terms which is mostly used in the novel is title. It is said so since the percentage numbers of title are 40.83% in the source text and 35.32% in the target text. The second type which is mostly used is name since its percentage numbers are 31.65% in the source text and 29.36% in the target text. It is followed by pronoun which has the percentage numbers around 20.64% in the source text and 21.56% in the target text. Then, the percentage number of unrealized address terms is 8.71% in the target text. Meanwhile, the lowest number is the frequency numbers of kinship which only has 6.88% in the source text and 5.05% in the target text.

2. The Techniques in Translating the Address Terms

This research finds that out of 18 techniques proposed by Molina and Albir, only 11 techniques were employed by the translator, namely adaptation, amplification, borrowing, compensation, description, generalization, literal translation, modulation, particularization, reduction and transposition. Besides the techniques from Molina and Albir, this research finds that another technique proposed by Dinckan, namely omission, was also employed by the translator. The table below shows the frequency and the percentage of the techniques employed in translating the address terms.

Table 7. The Frequency and the Percentage of the Translation Techniques

Techniques	Frequency	Percentage
Adaptation	1	0.46%
Amplification	10	4.59%
Borrowing	74	33.94%
Compensation	1	0.46%
Description	1	0.46%
Generalization	19	8.72%
Literal Translation	58	26.60%
Modulation	16	7.34%
Particularization	7	3.21%
Reduction	5	2.29%
Transposition	7	3.21%

Omission	19	8.72%
Total	218	100%

From the table above, it could be concluded that the translator mostly uses borrowing to translate the address terms of A. Fuadi's *Negeri 5 Menara*. It is said so since the percentage number of borrowing is 33.94% of the whole techniques. The second technique that is mostly used by the translator is literal translation since its percentage number is 26.60%. It is followed by generalization and omission which have the same percentage number around 8.72%, modulation which has the percentage number around 7.34%, amplification which has the percentage number around 4.59%, particularization and transposition which have the percentage number around 3.21% and reduction which has the percentage number around 2.29%. Furthermore, there are three techniques that are on the lowest percentage number, namely adaptation, compensation and description. Those techniques have the same percentage number around 0.46%.

3. The Degree of Meaning Equivalence of the Translation of the Address Terms

This research finds that the degree of meaning equivalence of the translation of the address terms is divided into four levels. They are fully equivalent, partly equivalent, different meaning and no meaning. To make a clear description, the table below shows the frequency and the percentage of the degree of meaning equivalence of the translation of the address terms.

Table 8. The Frequency and the Percentage of the Degree of Meaning Equivalence

Meaning Equivalence	Frequency	Percentage
Fully Equivalent	160	73.39%
Partly Equivalent	35	16.06%
Different Meaning	4	1.83%
No Meaning	19	8.72%
Total	218	100%

Based on the table above, from 218 data found, the translation of address terms in A. Fuadi's *Negeri 5 Menara* is mostly fully equivalent. It could be seen from the frequency number that shows the amount of the fully equivalent translation reaches 160 which means that its percentage number is 73.39%. It is followed by the partly equivalent translation with the frequency number is around 35 which means that its percentage number is 16.06%. While the frequency number of the no meaning translation reaches 19 which means that its percentage number is 8.72%. Whereas, the lowest number is the frequency number of the different meaning translation which is only 4 meaning that its percentage number is 1.83%.

B. Discussion

This part contains the discussion of the analyzed data in the research. It will be divided into three parts based on the formulation of the problems. The first part

consists of the analysis of the types of the address terms mostly used in categorizing the address terms. The second part deals with the analysis of the techniques used by the translator in translating address terms. Meanwhile, the third part deals with the degree of meaning equivalence of the translation of the address terms.

1. The Types of Address Terms

This part aims to analyze the types of address terms in the novels. The types were divided into four types, namely pronoun, kinship, title and name. The data were discovered from the source novel and the target novel. To analyze the address terms, the researcher employed Google, *Longman Grammar of Spoken and Written English*, *Cambridge Advanced Learner's Dictionary* and *Kamus Besar Bahasa Indonesia*.

a. Pronoun

There are 45 data categorized into pronoun in the source text. From 45 data, the translator translates pronoun into pronoun and title. Besides, some pronouns are not translated in the target text which is then categorized as unrealized pronoun translation. Below are some examples of the data.

(Datum 5/4/4/1st/1st/P/P/Gen/Fully)

ST : ***ana** lihat nama ente jadi panelis di london minggu depan.*

TT : **i** saw your name as a panelist in london next week.

In the datum above, the dialogue is between Atang and Alif. Both were close friends when studying in Madani Pesantren. They were the members of the

Fellowship of the Manara. They have never met for a long time since graduating from there.

The word *Ana* in the source text is used by Atang to address Alif. It is considered address term in the type of personal pronoun. It is Arabic pronoun which means *I* in English. Both pronouns are categorized into first personal pronoun of the singular form. Furthermore, *ana* here is used to address the addresser himself when talking to someone else. This pronoun is commonly used when they studied in Madani Pesantren.

(Datum 6/4/4/1st/1st/P/P/LT/Fully)

ST : *kita bisa reunion euy. raja kan juga di london.*

TT : **we** could have a reunion. raja is also in london.

The datum above is the dialogue of Atang to Alif. They are going to plan a reunion for the Fellowship of the Manara after they finally meet each other.

As seen in the example above, the word *kita* in the source text is used by Atang to address the members of the Fellowship of the Manara including himself and the person he talks to, Alif. *Kita* is considered personal pronoun of the plural form. It is translated into *we* in the target text which is also considered personal pronoun of the plural form. The word *kita* means *we* which is to address the addresser himself and at least one other person who is considered together.

(Datum 52/44/43/2nd/-/P/-/Omi/No)

ST : *Cak **kau** lihat ini bos, judulnya Advanced Learner's Oxford Dictionary, kamus Bahasa Inggris yang hebat.*

TT : Look at this, it's the Advanced Learner's Oxford Dictionary, a great English dictionary.

The example above is the example datum of the dialogue of Raja to Alif. In this situation, Raja and Alif are new students of Madani Pesantren. Raja is from Medan whereas Alif is from Maninjau.

The datum above belongs to unrealized pronoun translation. The word *kau* which is used by Raja in the source text to address Alif is not translated in the target text. *Kau* is considered second personal pronouns of the singular form in Bahasa Indonesia. It is used to address the person or people being spoken to.

b. Kinship

There are 15 data categorized into kinship in the source text. From 15 data, the translator translates kinship into pronoun and kinship. Besides, one of kinship terms is not translated in the target text which is then categorized as unrealized kinship translation. Below are some examples of the data.

(Datum 10/6/6/2nd/2nd/K/K/Bor/Fully)

ST : *Iya, **Mak**, besok ambo mendaftar tes ke SMA.*

TT : Yes, **Amak**, tomorrow I will sign up for the public high school entrance exam.

The datum above is the dialogue of Alif to *Amak*. *Amak* is Alif's mother. In this situation, a serious situation, he talks to her discussing about the high school he would register. She wants him to register to madrasahs while Alif himself wants to register to public high school.

In Minang, the words *Mak* and *Amak* in the source text and target text are categorized into kinship since both refer to a mother. It is used by Alif to address his mother. It is translated purely without naturalizing the spelling rules in the target text.

(Datum 15/8/7/2nd/2nd/K/P/Mod/Partly)

ST : *Buyuang, sejak **waang** masih dikandungan, Amak selalu punya cita-cita.*

TT : Son, since **you** were still in your Amak's womb, I have always had dreams,

The dialogue above is between *Amak* and Alif. They discuss about his schooling. They have different perceptions about where to study for Alif's high school. With her red face and her crinkled forehead, she talks to Alif.

Based on the example above, the translator translates a kinship term into a pronoun. The word *waang* in the source text is used by *Amak* to address her son, Alif. It is categorized into kinship since in Minang it is used to address a young male person or a son. Meanwhile, *you* in the target text belongs to second personal pronoun of the singular form in English.

(Datum 96/91/84/2nd/-/K/-/Omi/No)

ST : ***Yah**, boleh ambo minta diajar marosok?*

TT : Well, may I ask to be taught how to *marosok*?

The datum above is the dialogue of Alif to his father. The situation is when Alif and his father are in Matur, a market, to buy a sacrificial cow. People in Maninjau usually bargain with hands behind the sarong, *marosok*.

Based on the example above, Alif addresses his father by using *yah* which stands for *ayah*. The word *yah* in the source text means *father* in English. It is categorized into kinship since it refers to Alif's father. Furthermore, the translator does not translate *yah* in the target text.

c. Title

There are 89 data categorized into title in the source text. From 89 data, the translator translates title into pronoun, title and name. Besides, there are some title terms which are not translated in the target text which is then categorized as unrealized title translation. Below are some examples of the data.

(Datum 8/5/6/2nd/2nd/T/T/LT/Fully)

ST : *Emmm... terima kasih banyak Pak... Itu saja.*

TT : Um, thank you very much **sir**... That's all,

The datum above is the dialogue of Alif to Mr. Sikumbang. Mr. Sikumbang is Alif's principal in the state junior high madrasah-religious school. The situation of the dialogue is in the auditorium of the state junior high school when graduation and Alif becomes the best student in his school.

As seen in the example, the translator translates *pak* into *sir* in the target text. Both are formal forms of the address terms used by Alif when talking to Mr. Sikumbang. It is categorized into title since the addresser uses it to address an older man which shows respect to the addressee.

(Datum 26/19/19/2nd/2nd/T/P/Mod/Partly)

ST : **Bapak** mau menuju ke mana?

TT : Where are **you** headed?

The datum above is the dialogue between Mr. Sutan and Alif's father who are on an *ANS* bus heading to Ponorogo, East Java. Mr. Sutan is a cloth trader who always goes back and forth between Tanah Abang market in Jakarta and Pasar Ateh in Bukittinggi. While Alif's father escorts Alif to sign up Madani Pesantren.

The word *bapak* in the source text is a formal form of the address terms used by Mr. Sutan to address Alif's father. It is categorized into title since it is used to address a male adult which is already married and has child/children. In Bahasa Indonesia, it is used to show respects between the addresser and the addressee. Furthermore, the translator translates it into *you* rather than *sir* in the target text. The word *you* belongs to personal pronoun of the singular form in English.

(Datum 81/66/62/2nd/-/T/-/Omi/No)

ST : *Maaf..maaf.. **kak**, kami terlambat.*

TT : Sorry, sorry, we are late.

The datum above is the dialogue of Alif to Rajab. Rajab is their senior and one of *Kismul Amni*—security of Madani Pesantren while Alif here is a new student. The situation is when a bell rings four times at five a clock meant that all activities must stop and all students have to be in the mosque dressed neatly and wearing sarong. Nonetheless Alif, Baso, Dulmajid, Atang, Said and Raja are late while carrying their cabinets.

Based on the example above, the word *kak* is used by Alif to address Rajab. It is categorized into title since the addresser uses it to address his senior whom he respects. The word *kak* literally means older brother or sister in English. Nonetheless, the translator does not translate it in the target language.

d. Name

There are 69 data categorized into name in the source text. From 69 data, the translator translates name into pronoun, kinship and name. Besides, there are some title terms which are not translated in the target text which is then categorized as unrealized title translation. Below are some examples of the data.

(Datum 9/6/6/2nd/2nd/N/K/Gen/Diff)
 ST : *Tentang sekolah waang, Lif...*
 TT : About your schooling, **son**...

The datum above is the dialogue of *Amak* to Alif. Without displaying her smile, she starts to talk to Alif discussing about his schooling after graduating from madrasah.

As seen in the example above, the word *Lif* in the source text is used by *Amak* to address Alif, her son. It is categorized into name since it is from the word *Alif* which is a name of a person. While in the target text, the translator translates it into *son*. It is an informal form of address term used by *Amak* to address Alif.

(Datum 54/44/42/3rd/-/N/-/Omi/No)
 ST : *Kalau ingin pandai seperti **Habibie**, macam buku inilah yang harus kau baca,*

TT : If you want to be clever, you have to read books like this,

The example above is the dialogue of Raja to Alif. Raja describes to Alif what kind of big books he is bringing in the class and what it is for.

Habibie in the source text is used by Raja to address a famous figure in Indonesia. It is categorized into name since it is a name of the first Minister of Research and Technology of The Republic of Indonesia at that time. Nonetheless, the translator does not translate it in the target text because perhaps he is not that famous as in Indonesia.

(Datum 179/280/264/3rd/3rd/N/P/Mod/Part)

ST : *kali ini Said mencoba melepaskan tendangan...*

TT : **he** tries to shoot...

Above is the dialogue of Amir Tsani to everyone who is in the field. Amir Tsani is a commentator in the soccer competition in Madani Pesantren. They are watching a soccer competition between Al-Barq and Al-Manar.

Based on the dialogue of Amir Tsani, the translator translates *Said* into *he* in the target text. *Said* in the source text is categorized into name since it is a name of a person. Further, *he* here belongs to third personal pronoun of the singular form. It refers to *Said*.

2. The Techniques in Translating the Address Terms

This part aims to analyze the techniques employed by the translator in translating address terms in the source novel to the target novel. There are 218

data of address terms discovered from the source novel and the target novel. To analyze the address terms, the researcher employed Google, *Longman Grammar of Spoken and Written English*, *Cambridge Advanced Learner's Dictionary* and *Kamus Besar Bahasa Indonesia*.

a. Adaptation

Adaptation is applied to replace a source text cultural element with one from the target culture. There is only one datum of the translation of address terms using adaptation found in the translation of *Negeri 5 Menara* into *The Land of Five Towers*. Below is the example.

(Datum 73/56/53/3rd/3rd/T/T/Adapt/Fully)

ST : *Semua perizinan tidak masuk kelas dan tidak ikut kegiatan harus melalui rekomendasi dan tasrih atau surat keterangan izin dari wali kelas.*

TT : All permission to miss class and not join activities must be through recommendation and a note of permission from **the homeroom teacher**.

The dialogue above is between Iskandar to the new students of Madani Pesantren. Iskandar is a senior student who is the head of the dorm. He is on duty to show Al-Barq building, the dorm the new students would live at, and describing the rules of Madani Pesantren to them.

The translation of address terms above shows that it employs adaptation as the technique since the role play of *wali kelas* in the source text is close enough to *the homeroom teacher*. It is clearly explained in the previous description about the role play of *wali kelas* or *the homeroom teacher*.

b. Amplification

It is applied to introduce details that are not formulated in the source text by giving information or explicative paraphrasing. There are 10 data of amplification technique employed by the translator to translate address terms in *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 3/4/4/2nd/2nd/N/N/Amp/Fully)

ST : *masya Allah, ini ente, **atang bandung**? sutradara Batutah?*

TT : *masya Allah, is it you, **atang from bandung**? Director of Batutah?*

Above is the dialogue of Alif to Atang. It is when they finally meet after a long time. They both were the students of Madani Pesantren and members of the Fellowship of the Manara.

In the datum above, the amplification technique is employed in the address term of *atang bandung*. The address term is translated into *atang from bandung*. It is considered using amplification technique since *atang bandung* is paraphrased into *atang from bandung*. *Atang* is a name and *Bandung* is a place name where not every reader knows whether *Bandung* is actually a full name of *Atang* or a place name.

(Datum 79/62/59/2nd/2nd/T/T/Amp/Fully)

ST : ***Ya akhi**, silakan pilih sebelum kehabisan waktu.*

TT : ***Ya akhi, brother**, please choose before you run out of time.*

The dialogue is when Alif is in a place to buy *shundug*, a cabinet which is a place for books, clothes and other things the students have. A senior sees him

confused choosing a cabinet. He reminds him that the time is almost up and they should go to the mosque.

The amplification technique is employed in the datum above. It could be seen in the translation of *ya akhi* into *ya akhi, brother* used by the senior to address Alif, a new student whom he does not know the name yet. The word *brother* in the target text is the information that explains what *ya akhi* means in the source text.

(Datum 107/129/120-121/3rd/3rd/N/N/Amp/Fully)

ST : Kalau menurutku, **Sisingamangaraja** tidak kalah kekarnya dengan dia.

TT : In my opinion, **the Batak King Sisingamangaraja** doesn't pale in comparison with him.

The situation of the dialogue is when Said, Raja, Alif, Atang, Baso and Dulmajid pedal their bicycles to go to the town. They stop in front of movie theater in Ponorogo because Said is stunned to see his idol, Arnold Schwarzenegger. Above is the dialogue of Raja to Said.

Based on the datum, the translator employs amplification technique in translating the address terms in the novel. It is said so since *Sisingamangaraja* is translated into *the Batak King Sisingamangaraja*. The translator explains who *Sisingamangaraja* is to the target novel readers. According to history, *Sisingamangaraja* was a Batak King. It is also explained in the target text by the translator by adding *the Batak King* in front of *Sisingamangaraja*.

c. Borrowing

It is when a word or an expression is borrowed straight from the source language. It could be pure or naturalized. There are 74 data of borrowing technique employed by the translator to translate address terms in *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 1/3/3/2nd/2nd/N/N/Bor/Fully)

ST : *maaf, ini **alif** dari pm?*

TT : sorry, is this **alif** from madani?

The dialogue of Atang to Alif above is when both of them have never met for a long time. Atang tries to make sure by asking whether the person he is talking to is Alif or not.

Above, the translator employs borrowing technique in translating the address terms in the novel. It is said so since the word *Alif* is translated purely into *Alif* in the target text. Therefore, borrowing is the best way to translate a name from source text into target text.

(Datum 17/8/8/1st/1st/K/K/Bor/Fully)

ST : **Amak** *ingin anak laki-lakiku menjadi seorang pemimpin agama yang hebat dengan pengetahuan yang luas.*

TT : **Amak** wanted her son to become a great religious leader with vast knowledge.

The datum above is the dialogue of *Amak* to Alif. She tries to make him sure to choose madrasah for continuing his high school. She explains why he should register to madrasah rather than public high school.

As seen in the datum above, the translator employs borrowing technique in translating the address terms in the novel. It is said so since *Amak* addresses herself by using the word *Amak*. The translator keeps the word *Amak* in the source text into the target text. Furthermore, in Minang, *Amak* means mother. This is how translator avoids ambiguity in addressing *Amak*.

(Datum 49/44/42/2nd/2nd/T/T/Bor/Fully)

ST : *Aku ingin menjadi ulama yang intelek, Ustad.*

TT : I want to be a Muslim scholar, **Ustad**.

The dialogue between *Ustad* Salman and Raja is when he asks new students to introduce themselves in front of the class. When it is Raja's turn, he explains why he wanted to take Madani Pesantren entrance test twice.

In the dialogue above, borrowing technique is employed by the translator in translating this datum since the word *ustad* is translated purely in the target language. Further, *ustad* is Arabic term which means teacher. In Bahasa Indonesia, it is usually used to address Islamic teachers.

d. Compensation

It is a translation which aims to introduce a source text element of information in another place in the target text because it couldnot be reflected in the same place as in the source text. There is only one datum of the translation of address terms using compensation found in the translation of *Negeri 5 Menara* into *The Land of Five Towers*. Below is the example.

(Datum 196/331/310/2nd/2nd/T/T/Comp/Diff)

ST : *Dia seorang pemimpin militer yang hebat, penuh strategi dan disiplin, Dik.*

TT : He was a great military leader, full of strategy and discipline, **son**.

Based on the dialogue above, it is the dialogue of the great General Subono to Alif when Alif interviews him. General Subono has been on the rise with regards to his stern comments on the dual function of the Indonesian armed forces. Alif asks him which Muslim figure he adores and what the reason is.

In the example above, the translator employs compensation translation technique. The word *dik* in the source text is used by General Subono to address Alif. It translated into *son* in the target text. There is no equal translation for *dik* in the target text hence the translator translates it into *son* as the closest meaning in the target text. Furthermore, the word *dik* is to address a young boy, it could be used to address a young male or female people. Meanwhile, *son* is used by older people to address a young male boy.

e. Description

It is a translation technique which gives a description directly without maintaining the original term. There is only one datum of the translation of address terms using description found in the translation of *Negeri 5 Menara* into *The Land of Five Towers*. Below is the example.

(Datum 159/251/236/2nd/2nd/T/T/Comp/Partly)

ST : *Ustad sedang ke Surabaya, Den.*

TT : The ustad is in Surabaya, **young man**.

Above is the dialogue of an elderly woman to Alif. When Alif comes to *Ustad* Khalid's house, she opens the door and tells him that *Ustad* Khalid is not at home.

Description technique is employed by the translator in translating this datum. The word *den* in the source text is used by an elderly woman to address Alif. Meanwhile, the translator translates it into *young man* in the target text which refers to *den*. *Den* is the abbreviation of *raden*. In Javanese language it is a title used by people who have lower social status to address a young boy who has higher social status than the addresser.

f. Generalization

It is a translation technique which uses more general or neutral term in order to avoid the ambiguity or unnaturalness in the target language. There are 19 data of generalization technique employed by the translator to translate address terms in *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 2/4/4/2nd/2nd/P/P/Gen/Fully)

ST : *masya Allah, ini ente, atang bandung? sutradara Batutah?*

TT : *masya Allah, is it you, atang from bandung? Director of Batutah?*

The dialogue of Alif to Atang is when he cannot believe that the person is really Atang, his close friend when studying in Madani Pesantren. They both have not met for a long time since graduating from there.

The example above employs generalization technique since to avoid the ambiguity, the translator translates the word *ente* in the source text into *you*. *Ente* used by Alif to address Atang is an Arabic which could also be *antum*. In Bahasa Indonesia, *ente* and *antum* mean *saya* or *aku*. While in English it means *you*.

(Datum 11/6/6/1st/1st/P/P/Gen/Fully)

ST : *Iya, Mak, besok **ambo** mendaftarkan tes ke SMA.*

TT : Yes, Amak, tomorrow **I** will sign up for the public high school entrance exam.

The dialogue of Alif to *Amak* is when she starts to talk about where he would continue his schooling. He wants to register to public high school; otherwise *Amak* wants him to continue in madrasah.

Generalization technique is employed by the translator in translating this datum. The word *ambo* in the source text is used by Alif to address him. It is translated into *I* in the target text. *Ambo* is a Minang language. It has the same meaning as *aku* and *saya* in Bahasa Indonesia. While in English, it could be translated into *I* to avoid ambiguity and unnaturalness in the target text.

(Datum 14/8/7/2nd/2nd/K/K/Gen/Fully)

ST : ***Buyuang**, sejak waang masih dikandung, Amak selalu punya cita-cita,*

TT : **Son**, since you were still in your Amak's womb, I have always had dreams,

Amak tries to implore Alif that choosing madrasah as high school is better than choosing public school. While talking slowly, her eyes return to staring at Alif. There is a hope in *Amak*'s eyes.

Based on the datum, the translation technique employed by the translator to translate the address term is generalization technique. *Amak* uses *buyuang* to address Alif. The word *buyuang* in the source text is a Minang language. It is usually used to address a young boy or a son. In Bahasa Indonesia, it has the same meaning as *nak*. While in English, it could be translated into *son* to avoid ambiguity and unnaturalness in the target text.

g. Literal Translation

It is also known as word-for-word translation technique. There are 58 data of literal translation technique employed by the translator to translate address terms in *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 06/4/4/1st/1st/P/P/LT/Fully)

ST : *kita bisa reunion euy. raja kan juga di london.*

TT : **we** could have a reunion. raja is also in london.

The situation of the datum above is when Atang talks to Alif that it would be great to have reunion between the Fellowship of the Manara. Furthermore, the translation technique employed in by the translator in translating the address term above is literal translation technique. It could be seen in the word *kita* which is translated into *we* in the target text.

(Datum 72/55/52/3rd/3rd/P/P/LT/Fully)

ST : *Para siswa PM, bersama ini saya bacakan qanun di depan Anda semua untuk diperhatikan, dipahami dan dipatuhi.*

TT : MP students, with this I read the *qanun* before **you all** be paid attention to, understood, and observed.

The dialogue is between *Kak Iskandar* and the new students. He is a senior student who is on duty to guide new students that would stay in Al-Barq dormitory.

Based on the example above, the translator employs literal translation technique. It is said so since the translation of *anda semua* in the source text is translated word-for-word into *you all*. *Kak Iskandar* uses *anda semua* to address the new students in Al-Barq dorm. Furthermore, the word *you* refers to *anda*. While the word *all* refers to *semua*.

(Datum 90/74/69/2nd/2nd/P/P/LT/Fully)

ST : Akhi. ***Kalian berenam***, coba dengar.

TT : **You six**, listen.

The dialogue is between Rajab and the Fellowship of the Manara in the central security office. They are summoned after making mistake and caught by Rajab.

As seen in the datum above, the translation technique employed by the translator is literal translation technique since the translation of *kalian berenam* in the source text is translated word-for-word into *you six*. Rajab uses *kalian berenam* to address the Fellowship of the Manara that are Alif, Atang, Raja, Dulmajid, Baso and Said. The word *kalian* in *kalian berenam* refers to *you* and the word *berenam* refers to *six*.

h. Modulation

It is a translation technique which is done by changing the point of view, focus or cognitive category in relation to the source text without changing the meaning. There are 16 data of literal translation technique employed by the translator to translate address terms in *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 29/19/19/2nd/3rd/T/P/Mod/Diff)

ST : *Semoga berhasil Pak.*

TT : Hopefully **he** succeeds.

Above is the dialogue of Mr. Sutan to Alif's father. They are on the same bus heading to Java from Maninjau. His father escorts him to go to Ponorogo while Mr. Sutan aims to go to Tanah Abang market in Jakarta. He is the type of person who is happy to talk away.

In the datum above the translator employs modulation as the technique to translate the datum. It is said so since the word *pak* in the source text used by Mr. Sutan to address Alif's father is translated into *he* which refers to Alif in the target text. It is translated by changing the point of view in the target text. The word *pak* is categorized into the second personal pronoun, while the word *he* is categorized into the third personal pronoun.

(Datum 41/31/30/1st/2nd/P/P/Mod/Party)

ST : *Walau asrama penting, tapi kamar di sini lebih berfungsi untuk tidur dan istirahat, kebanyakan kegiatan belajar diadakan di kelas, lapangan, masjid, dan tempat lainnya, seperti yang akan **kita** lihat nanti,*

TT : Although the dormitories are important, the rooms here function more for sleep and rest, while most of the learning activities are held in class, the field mosque and other places as **you** will see later.

The dialogue of Burhan to the future students and the parents above is when he starts to open the morning tour around Madani Pesantren. He is a senior student who is on duty to guide and explain about Madani Pesantren to the future students.

Furthermore, modulation technique is employed by the translator in translating this datum since the word *kita* in the source text is translated into *you* in the target text. The translator translates *kita* into *you* by changing the point of view in the target text. The word *kita* which refers to Burhan, the future students and the parents is categorized into the first personal pronoun. Meanwhile, the word *you* which refers to the future students and the parents belongs to the second personal pronoun.

(Datum 152/232/219/3rd/3rd/N/P/Mod/Partly)

ST : ***Sarah*** adalah idaman semua orang.

TT : **She's** everyone's dream.

The dialogue is between Raja and Alif. The students in Madani Pesantren are talking about Sarah, *Ustad* Khalid's daughter. Raja challenges Alif to meet Sarah and shows the picture to prove it.

As seen in the example above, the translator employs modulation technique in translating the source text into the target text. It could be seen in the translation of *Sarah* which is translated *she*. The word *Sarah* is a name of *Ustad* Khalid's

daughter. It belongs to the third personal pronoun. While the word *she* refers to *Sarah* which also belongs to the third personal pronoun.

i. Particularization

Particularization is a translation technique where a translator uses a more precise or concrete term in the target text. There are 7 data of particularization technique employed by the translator to translate address terms in *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 119/141/132/3rd/3rd/T/K/Part/Fully)

ST : ***Rasulullah*** menjawab, “*ibumu.*”

TT : **The Prophet Muhammad** answered, ‘Your mother.’

Above is the dialogue of *Kiai* Rais to everyone at Madani Pesantren. *Kiai* Rais is the leader of Madani Pesantren. The situation of the dialogue above is in a Thursday evening at *Kiai* Rais’ routine advice sermon in front of everyone. He speaks gracefully to them about *birrul walidain*, being devout to parents.

In the datum above, the translator employs particularization technique in translating the source text into the target text. It could be seen in the translation of *Rasulullah* which is translated into a more precise term in the target text, *The Prophet Muhammad*. *Rasulullah* is a prophet who has higher level, while a prophet is not merely a *rasul*. Furthermore, *The Prophet Muhammad* is one of the *rasulullah*. In short, the word *rasulullah* is referred to *The Prophet Muhammad*.

(Datum 121/141/132/3rd/3rd/P/T/Part/Partly)

ST : ***Beliau*** menjawab, “*ibumu.*”

TT : **The Prophet** answered, ‘Your mother.’

The translation technique employed by the translator in translating address terms above is particularization technique. It could be seen in the translation of *beliau* which is translated into a more precise term in the target text, *The Prophet*. The word *beliau* is the third personal pronoun used to address a person who has higher level. In the example above, it is referred to *The Prophet*.

(Datum 164/260/244/2nd/2nd/T/N/Part/Fully)

ST : *Ustad sama **Ibu**, boleh senyum dikit, dimiringkan mukanya ke kanan dikit,*

TT : Ustad and **Mrs. Saliha**, could you smile a bit, and tilt your head a little to the right?

The situation of the dialogue above is when Alif is asked for help by *Ustad Khalid*. He is asked to take the photo of *Ustad Khalid*’s family. He directs him and his wife, Mrs. Saliha, to pose from behind the camera.

Meanwhile, the datum above is considered employing particularization technique in translating address terms. It could be seen in the translation of *ibu* used by *Alif* to address *Mrs. Saliha* which is translated into a more precise term in the target text, *Mrs. Saliha*. The word *ibu* is a title used to address a married woman. In the example above, it is referred to *Mrs. Saliha*.

j. Reduction

Reduction is the opposite of amplification technique. It suppresses a source text information item in the target text. There are 5 data of reduction translation

technique employed by the translator to translate address terms in *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 38/30/29/2nd/2nd/P/P/Red/Partly)

ST : *Hari ini saya akan menemani **Anda semua** untuk keliling melihat berbagai sudut pondok seluas lima belas hektar ini.*

TT : Today I will escort **you** to look around the various corners of the 15 hectares of this pesanten.

The situation of the dialogue is when Burhan, a senior student, is on duty to guide the future students and the parents. He welcomes them and offers help to them. He also would accompany them to have a tour around Madani Pesantren.

Based on the example above, the translator employs reduction technique in translating the source text into the target text. Burhan addresses the future students and the parents by using *anda semua* in the source text which is translated into *you*. The word *semua* in *anda semua* in the source text is suppressed in the target text.

(Datum 64/49/47/2nd/2nd/P/P/Red/Partly)

ST : *Mulai sekarang **kalian semua** adalah bagian dari keluarga besar PM,*

TT : From this moment, **you** are all a part of the big MP family,

After dinner, in the hall, *Kiai* Rais as the leader of Madani Pesantren opens his address in front of the students. He gives a short speech but with deep and smoothing voice.

As seen in the example above, it belongs to reduction technique. The translation of *kalian semua* in the source text which is used by *Kiai* Rais to

address all of the students in Madani Pesantren is only translated into *you* in the target text. The word *semua* in *kalian semua* is suppressed.

(Datum 77/60/57/3rd/3rd/T/T/Red/Fully)

ST : *Buku Bidayatul Mujtahid yang ditulis ilmuwan terkenal Ibnu Rusyd atau Averrous, cendekiawan berasal dari Spanyol.*

TT : *Bidayatul Mujtahid* written by the famous scholar Ibnu Rusyd or **Averrous** from Spain.

In the cooperative store beside the meeting room, Alif and Raja buy some books they need. Alif sees a pile of wide and thick books and wonders. Without being asked, Raja gives a lengthy explanation about those books.

In the example above, the translator employs reduction technique in translating the source text into the target text. It could be seen in the translation of *averrous, cendekiawan* which is translated into *averrous*. The word *cendekiawan* in the source text which describes the word *averrous* is suppressed in the target text.

k. Transposition

Transposition is related to the change in the grammar from the source text into the target text. There are 7 data of transposition technique employed by the translator to translate address terms in *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 32/28/27/1st/1st/T/T/Trans/Fully)

ST : **Bapak**, Ibu dan calon murid. Sebentar lagi kita akan sampai di Pondok Madani.

TT : Ladies, **gentlemen**, and future students. Soon we will arrive at Madani Pesantren.

The dialogue above is the dialogue of Ismail to the passengers of the L300 bus who are going to register for Madani Pesantren. He, as a senior student, welcomes and gives them announcement.

The translation of address term above is categorized employing transposition technique. It could be seen in the translation of *bapak* in the source text which is translated into *gentlemen* in the target text. The words are used by Ismail to address the future students' fathers escorting their children to register for Madani Pesantren. Meanwhile, *bapak* is a title which shows that it is a singular form, while in the target text, the form changes into plural form, *gentlemen*.

(Datum 33/28/27/1st/1st/T/T/Trans/Fully)

ST : *Bapak, **Ibu** dan calon murid. Sebentar lagi kita akan sampai di Pondok Madani.*

TT : **Ladies**, gentlemen, and future students. Soon we will arrive at Madani Pesantren.

Above is the dialogue of Ismail to the passengers of the L300 bus who are going to register for Madani Pesantren. Furthermore, the datum is considered employing transposition translation technique. It is said so since the translation of *ibu* used by Ismail in the source text to address the future student' mothers is translated into *ladies* in the target text. The word *ibu* is a title which shows that it is a singular form, while in the target text, the form changes into plural form, *ladies*.

(Datum 68/51/49/3rd/3rd/T/T/Trans/Partly)

ST : *Dan yang tidak kalah penting, bagi **anak baru**, kalian hanya punya waktu empat bulan untuk boleh berbicara bahasa Indonesia.*

TT : And no less important, for **the new children**, you only have four months left in which you may speak Indonesian.

The datum above is when *Kiai* Rais who is the leader of Madani Pesantren gives speech to everyone in the hall. He notices them to obey the *qanun*, the command rules at Madani Pesantren, and to be able to speak English and Arabic after four months.

Based on the datum above, the translator employs transposition technique in translating the source text into the target text. It could be seen in the translation of *anak baru* which is translated into *the new children*. *Anak baru* in the target text shows that it is singular, while in the target text, the form changes into plural form, *the new children*.

1. Omission

Omission is a translation technique which omits a word or word from the source text into the target text. There are 19 data of omission technique employed by the translator to translate address terms in *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 28/19/19/2nd/-/T/-/Omi/No)

ST : *Iya betul, **Pak**.*

TT : Yes, that's right.

The situation of the datum above is when Mr. Sutan, Alif and his father are on their way to Java. Mr. Sutan asks Alif's father about his aim to go to Java.

Above is an example that the translator employs omission technique in translating the source text into the target text. As seen in the word *pak* used by Alif's father to address Mr. Sutan in the source text is omitted in the target text.

(Datum 39/30/29/1st/-/P/-/Omi/No)

ST : *Kamar menginap Anda sudah **kami** atur sesuai dengan nomor urut kedatangan.*

TT : Your sleep quarters have been arranged in accordance with your arrival numbers.

Burhan is a senior student whose duty is to guide the future students and the parents to know more about Madani Pesantren. He escorts them to look around the various corners of the 15 hectares of the pesantren.

Based on the example above, the translator employs omission technique in translating the source text into the target text since the word *kami* in the source text is not realized in the target text. It is used by Burhan to address the senior students who prepare their sleep quarters. Nonetheless, the translator omits *kami* in the target text.

(Datum 51/44/42/2nd/-/T/-/Omi/No)

ST : ***Cak** kau lihat ini bos, judulnya *Advanced Learner's Oxford Dictionary*, kamus Bahasa Inggris yang hebat.*

TT : Look at this, it's the *Advanced Learner's Oxford Dictionary*, a great English dictionary.

Alif is quite surprised by Raja's behaviour because he always brings some big books to the class. One of them is the bigger book Alif had ever seen. Therefore, Raja explains to Alif what it is.

The example above shows that the translator employs omission technique in translating the source text into the target text. As seen in the word *cak* which is used by Raja to address Alif in the source text is not realized in the target text. The translator omits the title of *cak*. Since the address term is disappeared in the target text, the example above belongs to omission.

3. The Degree of Meaning Equivalence of the Translation of the Address Terms

This part aims to analyze the degree of meaning equivalence of the translation of the address terms in the novels. The degree of meaning equivalence was divided into equivalent meaning and non-equivalent meaning. Equivalent meaning consists of into fully equivalent meaning and partly equivalent meaning. Meanwhile, non-equivalent meaning consists of different meaning and no meaning.

a. Fully Equivalent

Fully equivalent meaning occurs when the message of the source text is fully translated into the target text. It could be because of some added or omitted information in the target text. Further, there are 160 data of fully equivalent meaning of the translation of the address terms of *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 193/321/301/3rd/3rd/N/N/Bor/Fully)

ST : *Ya akhi, apakah ada **Zamzam**?*

TT : *Ya akhi, is **Zamzam** here?*

Soleh, Alif's friend from guest reception, comes to the dorm. He comes there to announce the coming of a visitor. It is Zamzam, a Sundanese boy with bright skin, neat, polite and handsome, who is visited by his family.

The example above is categorized into fully equivalent. It could be seen in the translation of *Zamzam* in the source text and the target text. *Zamzam* is a name of a person, to make the translation fully equivalent to the target readers, the translator simply puts the same name in the target text.

(Datum 23/11/11/3rd/3rd/N/N/Bor/Fully)

ST : *Nak, ada surat dari **Pak Etek Gindo**.*

TT : *Son, there's a letter from **Uncle Gindo**.*

After Alif's dream to register for public high school is thwarted by *Amak*, he did not speak. He brood in his room for three days. To each knock on the door, he answers shortly that he is sleeping. Until one evening, there are two knocks on the wooden door by *Amak* and slides an envelope under the door.

Based on the example above, the translation of address terms is considered fully equivalent. It is said so since the translation of *Pak Etek Gindo* in the source text is translated into *Uncle Gindo* in the target text. *Pak Etek* in *Pak Etek Gindo* is a Minang kinship term which means *uncle* in English.

(Datum 71/55/52/2nd/2nd/T/T/LT/Fully)

ST : ***Para siswa PM**, bersama ini saya bacakan qanun di depan Anda semua untuk diperhatikan, dipahami dan dipatuhi.*

TT : **MP students**, with this I read the *qanun* before you all be paid attention to, understood, and observed.

After the first night of Orientation, the students go back to the dorm. *Kak Iskandar*, as the head of the dorm who is also a senior student, leads them. He's duty is also read the *qanun*— the command rules at Madani Pesantren.

The example above shows that the translation of the address terms is categorized into fully equivalent translation. It could be seen in the translation of *para siswa PM* in the source text into *MP students* in the target text. *Para siswa* is a plural form of *student* in Bahasa Indonesia, while *PM* or *Pesantren Madani* is translated into *MP* or *Madani Pesantren*. So the translation above belongs to fully equivalent translation.

b. Partly Equivalent

Partly equivalent meaning occurs when the translation is added or omitted some information in the target text which is not found in the source text. The message of the source text is not fully translated into the target text. Further, there are 35 data of partly equivalent meaning of the translation of the address terms of *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 98/113/106/2nd/2nd/N/N/Bor/Partly)

ST : *Coba sekarang **ananda Teuku** yang membaca surat Annisa,*

TT : **Teuku**, try to read Surat An-Nisa,

The datum above is the dialogue of *Ustad* Faris to Teuku. It is in a class when he points Teuku to read Al-Quran behind his teacher's desk.

Based on the example above, the datum is categorized into partly equivalent. It could be seen in the translation of *ananda Teuku* in the source text which is translated by omitting the word *ananda* into *Teuku* in the target text. The word *ananda* in *ananda Teuku* is a familiar form used to address a child or a son or young person which shows respect. Meanwhile, *Teuku* is a name of a male boy.

(Datum 103/125/116/2nd/2nd/T/T/Gen/Partly)

ST : *Siap disiplin Tad... Ehmm... tapi hari ini kami ingin minta izin untuk ke Ponorogo untuk...*

TT : Yes, **sir**. Um, but today we want to ask permission to go to Ponorogo tp...

Every Friday, they are allowed to ask permission to leave the complex to have fun nearby cities as long as they come back that same day. Before going to Ponorogo, the Fellowship of the Manara asks permission from the *ustad* on duty at the counseling office. *Ustad* Torik is said to occupy the highest caste in the hierarchy of order and security at Madani Pesantren. Raja steps forward and opens the discussion.

Furthermore, based on the example above, the datum belongs to partly equivalent. It could be seen in the translation of *tad* in the source text which is translated by changing it into *sir* in the target text. The word *tad* is the abbreviation for *ustad*. Furthermore, it is Arabic term which means *teacher*. While in Bahasa Indonesia, it is usually used to address Islamic teacher. For the

translation in the target text, the word *sir* is the generalization of the word *tad* in the source text.

(Datum 117/141/132/3rd/3rd/1st/1st/Red/Partly)

ST : ***Mereka berdua*** adalah tempat pengabdian penting kalian di dunia.

TT : **They** are the most important place if devotion for you in the world.

One Thursday evening, *Kiai* Rais gives routine advice sermon in front of everyone at Madani Pesantren. He suggests the students to be *birrul walidain*—being devout to parents.

Based on the datum above, it is an example of partly equivalent translation. As seen in the translation of *mereka berdua* used by *Kiai* Rais to address parents in the source text. It is translated by omitting the word *berdua* into *mereka* in the target text. The word *berdua* in *mereka berdua* refers to two persons. While the word *they* refer to people or a group of people that doesn't clearly describe the total of people.

c. Different Meaning

Different meaning occurs when the meaning of the target text is translated differently from the source text. Further, there are 4 data of different meaning of the translation of the address terms of *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 28/19/19/2nd/3rd/T/P/Mod/Diff)

ST : *Semoga berhasil* **Pak**.

TT : Hopefully **he** succeeds.

The situation of the datum above is when Mr. Sutan, Alif and his father are on their way to Java. Mr. Sutan asks Alif's father about his aim to go to Java.

The datum above is considered different meaning. It could be seen in the translation of *pak* in the source text which is translated differently into *he* in the target text. The word *pak* here is a title used as a formal and polite way of speaking to a man whereas the word *he* is the third personal pronoun of singular form. Furthermore, based on the source text above, *pak* is used by Mr. Sultan to address father. While in the target text, the word *he* is used by Mr. Sultan to address Alif when talking to father.

(Datum 78/60/57/1st/1st/P/P/Mod/Diff)

ST : *Nah kalau yang itu **kita** sudah punya, kemarin aku bawa ke kelas.*

TT : Now, **I** already have that one, I brought it to class yesterday.

In the cooperative store beside the meeting room, Alif and Raja buy some books they need. Alif sees a pile of wide and thick books and wonders. Without being asked, Raja gives a lengthy explanation about those books. In his Medan accent, he tries to remind Alif that he once showed the book to him.

The example above shows that the address term in the datum is categorized into different meaning. It could be seen in the translation of *kita* in the source text which is translated differently into *I* in the target text. The word *kita* is used to address the addressee/s and the addresser whereas the word *I* is only used to address the addresser himself. It shows that the message of the target text is different from the message in the source text.

(Datum 124/166/156/1st/2nd/P/P/Mod/Diff)

ST : *Kenapa bingung kamu Baso. Rugi kalau **kita** tidak nonton,*

TT : Why are you confused, Baso? You'll be missing if **you** don't watch,

One day, the huge announcement speakers installed at the end of the dorm corridors ring loudly announcing that there would be a soccer match between the Teacher's Club and Year Six Selection. *Kiai* Rais would also come down. Baso does not believe it; he thinks that it is impossible for a *kiai*. After that, Said tries to persuade Baso to come watching the match.

The datum above is an example of different meaning translation. It could be seen in the translation of *kita* in the source text which is translated differently into *you* in the target text. The word *kita* is used to address the addressee/s and the addresser whereas the word *you* is only used to address the addressee/s without including the addresser.

d. No Meaning

No meaning occurs when one/some words are eliminated so that the target text loses the information content of the source text. There are 19 data of no meaning of the translation of the address terms of *Negeri 5 Menara* into *The Land of Five Towers*. Below are the examples.

(Datum 69/51/49/3rd/-/P/-/Omi/No)

ST : *Puluhan tahun **dia** melakukan ini dan selalu membuktikan **dia** benar, selama kita mengikuti aturannya,*

TT : He has done this for decades and is always proven right, as long as we follow the rules,

Above is the dialogue of Raja to Alif. In the hall, after *Kiai* Rais resumes his speech when to the students, Raja explains to Alif by whispering in his ear.

Based on the example above, the datum belongs to no meaning since the address term in the source text is not translated in the target text. The word *dia* in the source text is omitted because it already appears in the beginning of the text in the target text.

(Datum 80/65/61/2nd/-/T/-/Omi/No)

ST : *Qif ya akhi... BERHENTI SEMUA!*

TT : STOP ALL OF YOU!

The situation of the dialogue is when Alif, Baso, Atang, Dulmajid, Said and Raja are caught by Rajab, the *Kismul Amni*—security. They disobey the bell's orders to go to the mosque. Otherwise, they carry their cabinets in the middle of the field after the bell rings.

The example above is considered no meaning translation. It is said so since the address term in the source text is not translated in the target text. The word *ya akhi* which is Arabic is omitted by the translator. The translator does not consider the Arabic, but only translates the Bahasa Indonesia.

(Datum 96/91/85/2nd/-/K/-/Omi/No)

ST : *Yah, boleh ambo minta diajar marosok?*

TT : Well, may I ask to be taught how to *marosok*?

The datum above is the dialogue of Alif to his father. The situation is when Alif and his father are in Matur, a market, to buy a sacrificial cow. People in Maninjau usually bargain with hands behind the sarong which is called *marosok*.

Above is an example of no meaning translation. It could be seen in the translation of the address term in the source text which is not translated in the target text. The word *yah* which is the abbreviation for *ayah* meaning *father* in English is omitted by the translator.

CHAPTER V

CONCLUSION AND SUGGESTIONS

This chapter consists of the conclusion and the suggestions drawing as the final part of the research summarized based on the research problems in the first chapter. The conclusion covers the types of the address terms, the translation techniques employed by the translator in translating the address terms of *Negeri 5 Menara* into *The Land of Five Towers* and the degree of meaning equivalence. While the suggestions contain some suggestions derived in order to cover the lack of this research and follow the good points of this research. Such conclusion and suggestions are as follows.

A. Conclusion

According to the results of the research and the discussion, the conclusion is formulated as follows.

1. In terms of the types of address terms, there are four types of address terms found in 218 data results in *Negeri 5 Menara* and its English version, *The Land of Five Towers*, namely pronoun, kinship, title and name. Besides, there is another type of address terms which is categorized as unrealized since the address term in the source text is not translated in the target text. Based on the finding and the discussions, it could be concluded that the type of address terms which is mostly used in the novel is title, which appears 89 times or 40.83% from all of the data results in the source text and 77 times

or 35.32% from all of the data results in the target text. The second type which is used is name which appears 69 times or 31.65% from all of the data results in the source text and 64 times or 29.36% from all of the data results in the target text. It is followed by pronoun which appears 45 times or 20.64% from all of the data results in the source text and 47 times or 21.56% from all of the data results in the target text. Then the unrealized address terms appear 19 times or 8.71% from all of the data results in the target text. While kinship appears only 15 times or 6.88% from all of the data results in the source text and 11 times or 5.05% from all of the data results in the target text.

2. In terms of translation techniques, this research finds out of 18 techniques proposed by Molina and Albir (2002: 509), only 11 techniques employed by the translator. They are adaptation, amplification, borrowing, compensation, description, generalization, literal translation, modulation, particularization, reduction and transposition. Besides this research finds another technique proposed by Dinckan, namely omission, also employed by the translator. Based on the finding and the discussions, it could be concluded that the translator mostly uses borrowing which appears 74 times or 33.94% of the whole techniques. The second technique mostly used is literal translation which appears 58 times or 26.60% of the whole techniques. It is followed by generalization and omission which appear 19 times or 8.72% of the whole techniques, modulation which appears 16 times or 7.34% of the whole techniques, amplification which appears 10 times or 4.59% of the whole

techniques, particularization and transposition which appear 7 times or 3.21% and reduction which appears 5 times or 2.29% of the whole techniques. Furthermore, adaptation, compensation and description appear once or 0.46% of the whole techniques.

3. In terms of the degree of meaning equivalence, there are two respondents who are asked to measure the degree of meaning equivalence. The results are based on the answers of the respondents. Meanwhile, the degree of meaning equivalence is divided into equivalent meaning which consists of fully equivalent and partly equivalent and non equivalent meaning which consists of different meaning and no meaning. Based on the respondents and a brief discussion between the researcher and the respondents, the fully equivalent translations of address terms are discovered in 160 data or 73.39%. It is followed by the partly equivalent translations which are in 35 data or 16.06%. While no meaning translations are in 19 data or 8.72% and different meaning translations are only 4 data or 1.83%.

B. Suggestions

This sub-chapter is intended for those who are supposed to engage with this research. They are clearly explained as follows.

1. To Translators

It is suggested to the translators that in translating address terms, the decision of choosing the data is based on the purpose of the translation. Translating address terms is not an easy way due to the fact that it deals with the

culture, the age, the level in the society and other terms of the source language. Therefore, it is a must for the translators attempting to translate such address terms to possess such understanding and knowledge about address terms whether in the source language or in the target language. The translators also need to consider footnote if they choose not to translate address terms in the target text to avoid ambiguity and unnaturalness to the target readers.

2. To the Students of English Language and Literature Majoring Translation

It is suggested to the students of English Language and Literature majoring Translation that it is a change for them to employ the techniques or the degree of meaning equivalence as the reference to study. The students also could make a research which deals with the translation of another literary works since it is rarely found.

3. To Other Researchers

This research is excess of the data. There are thousands of data found in this research. Thus, it is suggested to other researchers interested in doing similar research to limit the focus of the research and the formulation of the problem. Besides, it is better to use other techniques or theories in conducting the research both in terms of translation and address terms so it could be compared to this research.

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APPENDICES

A. Data Analysis

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence					
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non		
																						Fully	Partly	Diff	No	
01/ST3/T3	Atang to Alif	maaf, ini <i>alif</i> dari pm?		√					√			√											√			
		sorry, is this <i>alif</i> from madani?		√					√																	
02/ST4/T4	Alif to Atang	masya Allah, ini <i>ente</i> , atang bandung? sutradara Batutah?		√		√									√								√			
		masya Allah, is it <i>you</i> , atang from bandung? Director of Batutah?		√		√																				
03/ST4/T4	Alif to Atang	masya Allah, ini ente, <i>atang bandung</i> ? sutradara Batutah?		√					√	√													√			
		masya Allah, is it you, <i>atang from bandung</i> ? Director of Batutah?		√					√																	
04/ST4/T4	Alif to Atang	<i>atang</i> , di mana ente sekarang?		√					√			√											√			
		<i>atang</i> , where are you now?		√					√																	
05/ST4/T4	Atang to Alif	<i>ana</i> lihat nama ente jadi panelis di london minggu depan.	√			√									√								√			
		<i>i</i> saw your name as a panelist in london next week.	√			√																				

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence				
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
06/ST4/T T4	Atang to Alif	<i>kita</i> bisa reunion euy. raja kan juga di london.	√			√										√						√			
		we can have a reunion. raja is also in london.	√			√																			
07/ST4/T T4	Atang to Alif	kita bisa reunion euy. <i>raja</i> kan juga di london.			√				√													√			
		we can also have a reunion. raja is also in london.			√				√			√													
08/ST5/T T5	Alif to Mr. Sikumbang	Emmm... terima kasih banyak Pak ... Itu saja...		√				√								√						√			
		Um, thank you very much sir That's all,		√				√																	
09/ST6/T T6	Amak to Alif	Tentang sekolah waang, <i>Lif</i> ...		√					√								√						√		
		About your schooling, son ...		√				√																	
10/ST6/T T6	Alif to Amak	Iya, Mak , besok ambo mendaftar tes ke SMA.		√				√														√			
		Yes, Amak , tomorrow I will sign up for the public high school entrance exam.		√				√				√													

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence				
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
11/ST6/T T6	Alif to Amak	Iya, Mak, besok <i>ambo</i> mendafta- tes ke SMA.	√			√																			
		Yes, Amak, tomorrow I will sign up for the public high school entrance exam.	√			√									√								√		
12/ST7/T T7	Amak to Alif	Coba <i>waang</i> bayangkan bagaimana kualitas para buya, ustad dan dai tamatan madrasah kita nanti.		√			√																		
		Try, son , to imagine the quality of religious leaders and preachers graduating from our madrasah later.		√			√								√								√		
13/ST7/T T7	Amak to Alif	Bagaimana <i>mereka</i> akan bisa memimpin umat yang semakin pandai dan kritis?			√	√																			
		How will they be able to lead the increasingly intelligent and critical people?			√	√										√							√		

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence				
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
14/ST8/T7	Amak to Alif	<i>Buyuang</i> , sejak waang masih dikandung, Amak selalu punya cita-cita,		√			√								√							√			
		Son , since you were still in your Amak’s womb, I have always had dreams,		√			√																		
15/ST8/T7	Amak to Alif	Buyuang, sejak <i>waang</i> masih dikandung, Amak selalu punya cita-cita.		√			√									√							√		
		Son, since you were still in your Amak’s womb, I have always had dreams,		√		√																			
16/ST8/T7	Amak to Alif	Buyuang, sejak waang masih dikandung, <i>Amak</i> selalu punya cita-cita.	√				√									√							√		
		Son, since you were still in your Amak’s womb, I have always had dreams,	√			√																			

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence				
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
17/ST8/T8	Amak to Alif	<i>Amak</i> ingin anak laki-lakiku menjadi seorang pemimpin agama yang hebat dengan pengetahuan yang luas.	√				√					√										√			
		<i>Amak</i> wanted her son to become a great religious leader with vast knowledge.	√				√																		
18/ST8/T8	Amak to Alif	Seperti <i>Buya Hamka</i> yang sekampung dengan kita itu.			√				√			√										√			
		Like <i>Buya Hamka</i> from our village.			√				√																
19/ST9/T9	Amak to Alif	Menjadi pemimpin agama lebih mulia daripada jadi insinyur, <i>Nak</i> .		√			√									√						√			
		Becoming a religious leader is far more honorable than becoming an engineer, <i>son</i> .		√			√																		
20/ST9/T9	Alif to Amak	Tapi <i>aku</i> tidak ingin...	√			√										√						√			
		But, I don't want...	√			√																			

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence					
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non		
																						Fully	Partly	Diff	No	
21/ST9/T9	Amak to Alif	Apalagi <i>waang</i> punya darah ulama dari dua kakekmu.		√			√				√												√			
		Not to mention the fact that you son , have the blood of two religious scholars from your two grandfathers.		√		√																				
22/ST9/T9	Alif to Amak	Tapi bukan salah ambo, <i>orang tua lain</i> mengirim anak yang kurang cadiak masuk madrasah...			√			√								√							√			
		But, it is not my fault that other parents send less than smart children to madrasah...			√			√																		
23/ST11/TT11	Amak to Alif	Nak, ada surat dari <i>Pak Etek Gindo</i> .			√		√				√												√			
		Son, there's a letter from Uncle Gindo .			√		√																			
24/ST13/TT12	Alif to Father	Sudah <i>Yah</i> ,		√			√									√							√			
		Yes, Father .		√			√																			

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence					
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non		
																						Fully	Partly	Diff	No	
25/ST13/ TT13	Father to Alif	Kalau itu memang maumu, <i>kami</i> lepas waang dengan berat hati.	√			√																	√			
		If that’s really what you want, we will let you go with heavy hearts.	√			√										√										
26/ST19/ TT19	Mr. Sultan to Father	<i>Bapak</i> mau menuju ke mana?		√				√									√							√		
		Where are you headed?		√		√											√								√	
27/ST19/ TT19	Father to Mr. Sultan	<i>Saya</i> mau mengantar anak.	√			√										√							√			
		I want to escort my son.	√			√										√										
28/ST19/ TT19	Father to Mr. Sultan	Iya betul, <i>Pak</i> .		√				√													√					√
		Yes, that’s right.																								
29/ST19/ TT19	Mr. Sultan to Father	Semoga berhasil <i>Pak</i> .		√				√									√								√	
		Hopefully he succeeds.			√	√											√									
30/ST21/ TT21	Uncle Muncak and The Driver's Assistant	<i>Alah kanai lo baliak</i> . <i>Kita</i> kena lagi.	√			√															√					√
		It’s happened again!																								
31/ST25/ TT25	Ismail to Father	Saya <i>Ismail</i> siswa kelas enam PM atau Pondok Madani.	√						√				√										√			
		I’m Ismail , a student in year six at MP, or Madani Pesantren.	√						√																	

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence				
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
32/ST28/TT27	Ismail to L 300 Bus Passengers	Bapak, Ibu dan calon murid. Sebentar lagi kita akan sampai di Pondok Madani.	√					√												√		√			
		Ladies, gentlemen, and future students. Soon we will arrive at Madani Pesantren.	√					√																	
33/ST28/TT27	Ismail to L 300 Bus Passengers	Bapak, Ibu dan calon murid. Sebentar lagi kita akan sampai di Pondok Madani.	√					√												√		√			
		Ladies, gentlemen, and future students. Soon we will arrive at Madani Pesantren.	√					√																	
34/ST28/TT27	Ismail to L 300 Bus Passengers	Bapak, Ibu dan calon murid. Sebentar lagi kita akan sampai di Pondok Madani.	√					√												√		√			
		Ladies, gentlemen, and future students. Soon we will arrive at Madani Pesantren.	√					√																	

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence					
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non		
																						Fully	Partly	Diff	No	
35/ST28/TT27	Ismail to L 300 Bus Passengers	Kami akan membawa <i>Anda semua</i> untuk langsung mendaftar ke bagian penerimaan tamu.		√		√										√						√				
		We will take you all to directly apply at reception.		√		√																				
36/ST29-30/TT28	Ismail to Burhan	<i>Shabahal khair ya akhi Burhan .</i>		√					√			√												√		
		<i>Shabahal khair,</i> good morning, Burhan.		√					√																	
37/ST30/TT28	Burhan to Ismail	<i>Syukran ya akhi .</i> Terima kasih.		√				√				√										√				
		<i>Syukran ya akhi.</i> Thank you brother.		√				√				√														
38/ST30/TT29	Burhan to The Future Students and The Parents	Hari ini saya akan menemani <i>Anda semua</i> untuk keliling melihat berbagai sudut pondok seluas lima belas hektar ini.		√		√												√					√			
		Today I will escort you to look around the various corners of the 15 hectares of this pesanten.		√		√																				

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence				
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
39/ST30/TT29	Burhan to The Future Students and The Parents	Kamar menginap Anda sudah <i>kami</i> atur sesuai dengan nomor urutan kedatangan.	√			√															√				√
		Your sleep quarters have been arranged in accordance with your arrival numbers.																							
40/ST30-31/TT29	Burhan to The Future Students and The Parents	Semoga <i>Anda</i> menikmati kunjungan ini dan kami bisa melayani dengan sebaik-baiknya.		√		√																			
		Hopefully <i>you</i> will enjoy your visit and we will serve you as best we can.		√		√									√								√		
41/ST31/TT30	Burhan to The Future Students and The Parents	Walau asrama penting, tapi kamar di sini lebih berfungsi untuk tidur dan istirahat, kebanyakan kegiatan belajar diadakan di kelas, lapangan, masjid, dan tempat lainnya, seperti yang akan <i>kita</i> lihat nanti,	√			√																			
																	√							√	

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence				
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
		Although the dormitories are important, the rooms here function more for sleep and rest, while most of the learning activities are held in class, the field mosque and other places as you will see later.		√		√																			
42/ST34/ TT33	Burhan to The Future Students and The Parents	Sesungguhnya Tuhan itu indah dan mencintai keindahan.			√			√								√						√			
		Verily God is beautiful and loves beauty.			√			√																	
43/ST34/ TT33	Burhan to The Future Students and The Parents	Jadi, jangan khawatir buat para calon siswa , hampir semua seni ada tempatnya di sini, mulai musik sampai fotografi,		√				√								√						√			
		So, don't worry, prospective students , almost every art form is offered here, from music to photography,			√			√																	

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence					
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non		
																						Fully	Partly	Diff	No	
44/ST35/ TT34	A Parent to Burhan	<i>Mas</i> , saya melihat pondok ini penuh segala kegiatan, mulai dari seni, pramuka, sampai olahraga.		√				√									√							√		
		<i>Son</i> , I see that this pesantren is full of all kinds of activities, from art, to boy scouts, to sports.		√				√																		
45/ST36/ TT34	Burhan to The Future Students	O iya, saya ucapkan selamat ujian kepada <i>para calon murid</i> .		√				√																		
		Oh yeah, one more thing, I want to say good luck on the exam to all of the prospective students .		√				√								√								√		
46/ST42/ TT40	Ustad Salman to The Future Students	<i>Ijlisuu</i> , silakan pilih tempat duduk yang paling nyaman buat <i>kalian</i> .		√		√																				
		<i>Ijlisuu</i> , have a sit. Please sit wherever you ’re most comfortable.		√		√										√								√		
47/ST43/ TT41	Atang to Alif	Saya dari Bandung. <i>Urang sunda</i> ,	√					√			√												√			

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence					
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non		
																						Fully	Partly	Diff	No	
		I'm from Bandung, West Java. Urang sunda, Sundanese,	√					√																		
48/ST42/ TT41	Alif to Atang	Saya <i>Alif Fikri</i> dari Maninjau, Bukittinggi, Sumatera Barat.		√					√			√											√			
		I'm Alif Fikri from Maninjau, Bukittinggi, West Sumatra.		√					√																	
49/ST44/ TT42	Raja to Ustad Salman	Aku ingin menjadi ulama yang intelek, <i>Ustad</i> .		√				√				√											√			
		I want to be a Muslim scholar, Ustad .		√				√																		
50/ST44/ TT42	Raja to Ustad Salman	Dari sepuluh orang bersaudara, <i>aku sendirilah</i> yang diberi amanat Ibu dan Bapak untuk belajar agama.	√				√									√							√			
		Of ten siblings, I alone was given the mandate by Mother and Father to study religion.	√				√																			

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence				
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
51/ST44/TT42	Raja to Alif	<i>Cak</i> kau lihat ini bos, judulnya <i>Advanced Learner’s Oxford Dictionary</i> , kamus Bahasa Inggris yang hebat.		√				√													√				√
		Look at this, it’s the <i>Advanced Learner’s Oxford Dictionary</i> , a great English dictionary.																							
52/ST44/TT42	Raja to Alif	Cak <i>kau</i> lihat ini bos, judulnya <i>Advanced Learner’s Oxford Dictionary</i> , kamus Bahasa Inggris yang hebat.		√		√															√				√
		Look at this, it’s the <i>Advanced Learner’s Oxford Dictionary</i> , a great English dictionary.																							
53/ST44/TT42	Raja to Alif	Cak kau lihat ini <i>bos</i> , judulnya <i>Advanced Learner’s Oxford Dictionary</i> , kamus Bahasa Inggris yang hebat.		√				√													√				√

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence				
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
		Look at this, it's the <i>Advanced Learner's Oxford Dictionary</i> , a great English dictionary.																							
54/ST44/TT42	Raja to Alif	Kalau ingin pandai seperti Habibie , macam buku inilah yang harus kau baca,			√				√												√				√
		If you want to be clever, you have to read books like this,																							
55/ST44/TT42	Raja to Alif	Kalau ingin pandai seperti Habibie, macam buku inilah yang harus kau baca,		√		√										√						√			
		If you want to be clever, you have to read books like this,		√		√																			
56/ST46/TT44	Teuku to Ustad Salman	Teuku hadir, Ustad.	√						√			√										√			
		Teuku , present, Ustad.	√						√																
57/ST47/TT44	Saleh to The Students	Gue dari Jakarte, anak Betawi asli.	√			√								√								√			
		I'm from Jakarta.	√			√																			
58/ST47/TT44	Saleh to The Students	Gue dari Jakarte, anak Betawi asli .	√					√												√				√	
		I'm from Jakarta.																							

Code	Participants	Source Text & Target Text	Point of View			Address Term Types				Translation Techniques											Meaning Equivalence				
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
59/ST48/ TT46	Alif to Raja	Siapa <i>bapak</i> ini?			√			√									√							√	
		Who is he ?			√	√																			
60/ST49/ TT46	Raja to Alif	<i>Bos</i> , kau murid <i>macem</i> mana ni, kok bisa gak tahu.		√				√															√		
		Man , what kind of student <i>are</i> you?		√				√							√										
61/ST49/ TT47	Raja to Alif	Ini dia kiai kita, <i>almukarram</i> Kiai Rais yang menjadi panutan kita dan semua orang selama di PM ini.			√				√			√											√		
		He's our kiai. Kiai rais , the role model for all of us during our time here at PM.			√				√																
62/ST49/ TT47	Raja to Alif	<i>Dia</i> seorang pendidik dengan pengetahuan dan pengalaman lengkap.			√	√										√							√		
		He is an educator with full knowledge and experiences.			√	√																			

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
63/ST49/TT47	Kiai Rais to The Students	Saya selaku <i>rais ma'had</i> -pimpinan pondok- dan <i>para guru</i> disini dengan sangat bahagia menyambut kedatangan anak-anak baru kami untuk ikut menuntut ilmu di sini.			√			√								√						√			
		I, as the leader of the pesantren, along with the teachers here, happily welcome our new children to join in seeking knowledge here.			√			√																	
64/ST49/TT47	Kiai Rais to The Students	Mulai sekarang <i>kalian semua</i> adalah bagian dari keluarga besar PM,		√		√													√				√		
		From this moment, you are all a part of the big MP family,		√		√																			
65/ST50/T47	Kiai Rais to The Students	Niatkan menuntut ilmu hanya karena Allah , <i>lillahi taala</i> .			√				√			√										√			
		Intend to study because of Allah , <i>lillahi taala</i> .			√				√																

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																						Fully	Partly	Diff	No
66/ST50/ TT48	Kiai Rais to The Students	Kami, <i>para ustad</i> , ikhlas mendidik kalian dan kalian ikhlaskan oula niat untuk mau dididik.	√					√																	
		We, the ustads , are sincere in educating you all and you all are sincere in your intention to be educated.	√					√			√												√		
67/ST50/ TT48	Kiai Rais to The Students	Kami, para ustad, ikhlas mendidik <i>kalian</i> dan kalian ikhlaskan pula niat untuk mau dididik.		√		√																			
		We, the ustads, are sincere in educating you all and you all are sincere in your intention to be educated.		√		√				√													√		
68/ST51/ TT49	Kiai Rais to The Students	Dan yang tidak kalah penting, bagi <i>anak baru</i> , kalian hanya punya waktu empat bulan untuk boleh berbicara bahasa Indonesia.			√			√											√				√		

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
		And no less important, for the new children , you only have four months left in which you may speak Indonesian.			√			√																	
69/ST51/TT49	Raja to Alif	Puluhan tahun dia melakukan ini dan selalu membuktikan <i>dia</i> benar, selama kita mengikuti aturannya,			√	√																			
		He has done this for decades and is always proven right, as long as we follow the rules,																			√				√
70/ST52/TT49	Kiai Rais to The Students	<i>Seorang wali murid</i> pernah memberi nasehat kepada anaknya yang sekolah di PM.			√			√							√									√	
		A parent once gave advice to his child at MP.			√			√																	
71/ST55/TT52	Kiai Rais to The Students	<i>Para siswa PM</i> , bersama ini saya bacakan <i>qanun</i> di depan Anda semua untuk diperhatikan, dipahami dan dipatuhi.		√				√							√							√			

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
		MP students, with this I read the <i>qanun</i> before you all be paid attention to, understood, and observed.		√				√																	
72/ST55/ TT52	Kiai Rais to The Students	Para siswa PM, bersama ini saya bacakan <i>qanun</i> di depan Anda semua untuk diperhatikan, dipahami dan dipatuhi.			√	√																			
		MP students, with this I read the <i>qanun</i> before you all be paid attention to, understood, and observed.			√	√										√							√		
73/ST56/ TT53	Kak Iskandar to The Students	Semua perizinan tidak masuk kelas dan tidak ikut kegiatan harus melalui rekomendasi dan <i>tasrih</i> atau surat keterangan izin dari wali kelas .			√			√		√													√		

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
		All permission to miss class and not join activities must be through recommendation and a note of permission from the homeroom teacher .			√			√																	
74/ST57/ TT54	Alif to Kak Iskandar	Kak , kenapa kita tidak shalat berjamaah di masjid saja?		√				√				√												√	
		Kak , why don't we just do communal prayer in the mosque?		√				√																	
75/ST57/ TT54	Kak Iskandar to The Students	Setiap kalian harus merasakan mejadi imam yang baik.		√				√								√							√		
		Every one of you must feel how it is to be a good imam.		√				√																	
76/ST60/ TT57	Raja to Alif	Buku <i>Bidayatul Mujtahid</i> yang ditulis <i>ilmuwan terkenal Ibnu Rusyd</i> atau Averrous, cendekiawan berasal dari Spanyol.			√				√			√											√		

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																					Equ		Non	
			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Fully	Partly	Diff
		<i>Bidayatul Mujtahid</i> written by the famous scholar Ibnu Rusyd or Averrous from Spain.			√				√															
77/ST60/ TT57	Raja to Alif	Buku <i>Bidayatul Mujtahid</i> yang ditulis ilmuwan terkenal Ibnu Rusyd atau <i>Averrous</i> , <i>cendekiawan</i> berasal dari Spanyol.			√			√										√			√			
		<i>Bidayatul Mujtahid</i> written by the famous scholar Ibnu Rusyd or <i>Averrous</i> from Spain.			√			√																
78/ST60/ TT57	Raja to Alif	Nah kalau yang itu <i>kita</i> sudah punya, kemarin aku bawa ke kelas.	√			√										√							√	
		Now, I already have that one, I brought it to class yesterday.	√			√																		
79/ST62/ TT59	A Senior to Alif	<i>Ya akhi</i> , silakan pilih sebelum kehabisan waktu.		√				√		√												√		
		<i>Akhi</i> , brother, please choose before you run out of time.		√				√																

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
80/ST65/ TT61	Rajab to The Fellowship of The Manara	Qif <i>ya akhi...</i> BERHENTI SEMUA!		√				√														√			√
		STOP ALL OF YOU!																							
81/ST66/ TT62	Alif to Rajab	Maaf.. maaf.. <i>kak</i> , kami terlambat.		√				√														√			√
		Sorry, sorry, we are late.																							
82/ST66/ TT62	Rajab to The Fellowship of The Manara	Ingat, Alif, <i>Said</i> , Atang, Dulmajid, Baso dan Raja, saya akan selalu ingat nama kalian.		√					√			√											√		
		Remember, Alif, <i>Said</i> , Atang, Dulmajid, Baso and Raja, I will always remember your names.		√					√																
83/ST66/ TT62	Rajab to The Fellowship of The Manara	Ingat, Alif, Said, Atang, <i>Dulmajid</i> , Baso dan Raja, saya akan selalu ingat nama kalian.		√					√			√											√		
		Remember, Alif, Said, Atang, <i>Dulmajid</i> , Baso and Raja, I will always remember your names.		√					√																

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non		
																						Fully	Partly	Diff	No	
84/ST66/ TT62	Rajab to The Fellowship of The Manara	Ingat, Alif, Said, Atang, Dulmajid, Baso dan Raja, saya akan selalu ingat nama kalian.		√					√														√			
		Remember, Alif, Said, Atang, Dulmajid, Baso and Raja, I will always remember your names.		√					√			√														
85/ST71/ TT67	Kak Sofyan to The Students	Ayyuha <i>thalabah</i> . Para siswa semua . Penerima wesel hari ini harap segera datang ke bagian sekretariat. Nama-namanya adalah...		√					√														√			
		Ayyuha <i>thalabah</i> . All students . Would this week's money order recipients please go to the secretariat. The names are...		√					√						√											
86/ST72/ TT68	Kak Sofyan to The Students	Dari kelas satu, namanya adalah: Alif Fikri, Said Jufri , Dulmajid, Raja Lubis, Baso Salahuddin dan Atang Yunus.		√					√			√											√			

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
		From year one, the names are: Alif Fikri, Said Jufri , Dulmajid, Raja Lubis, Baso Salahuddin and Atang Yunus.		√				√																	
87/ST72/ TT68	Kak Sofyan to The Students	Dari kelas satu, namanya adalah: Alif Fikri, Said Jufri, Dulmajid, Raja Lubis , Baso Salahuddin dan Atang Yunus.		√				√			√											√			
		From year one, the names are: Alif Fikri, Said Jufri, Dulmajid, Raja Lubis , Baso Salahuddin and Atang Yunus.		√				√																	
88/ST72/ TT68	Kak Sofyan to The Students	Dari kelas satu, namanya adalah: Alif Fikri, Said Jufri, Dulmajid, Raja Lubis, Baso Salahuddin dan Atang Yunus.		√				√				√										√			

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
		From year one, the names are: Alif Fikri, Said Jufri, Dulmajid, Raja Lubis, Baso Salahuddin and Atang Yunus.		√				√																	
89/ST72/ TT68	Kak Sofyan to The Students	Dari kelas satu, namanya adalah: Alif Fikri, Said Jufri, Dulmajid, Raja Lubis, Baso Salahuddin dan <i>Atang Yunus</i> .		√				√			√											√			
		From year one, the names are: Alif Fikri, Said Jufri, Dulmajid, Raja Lubis, Baso Salahuddin and Atang Yunus .		√				√																	
90/ST74/ TT69	Rajab to The Fellowship of The Manara	<i>Akhi. Kalian berenam</i> , coba dengar.		√		√									√							√			
		You six , listen.		√		√																			

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																						Fully	Partly	Diff	No
91/ST74/ TT69	Rajab to The Fellowship of The Manara	Karena itu, setelah mempertimbangkan kesalahan kalian, mahkamah ini akan menambah hukuman supaya <i>kalian</i> jera,		√		√															√				√
		Therefore, upon considering your wrongdoing, this court will add to your punishment as a deterrent,																							
92/ST75/ TT70-71	Rajab to The Fellow ship of The Manara	Setiap orang harus menemukan <i>dua orang pelanggar</i> .			√			√								√							√		
		Each of you must find two violators .			√			√																	
93/ST78/ TT73	The Home Rome Teacher to The Class	Dan yang paling penting, memastikan <i>semua warga</i> PM sadar sesadar-sadarnya, bahwa jangan pernah meremehkan aturan yang sudah dibuat.			√			√												√			√		

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																						Fully	Partly	Diff	No
		And most importantly, to make sure that everyone at MP is as aware as possible not to break the rules that have been made.			√			√																	
94/ST80/ TT74	Raja to The Fellowship of The Manara	Alhamdulillah, syukurlah <i>kawan</i> , aku akhirnya dapat juga tadi.		√				√													√				√
		Alhamdulillah, thank God, I finally did it.																							
95/ST91/ TT84	Alif to Father	Kenapa harus pakai isyarat, <i>Yah</i> ?		√				√															√		
		Why do you have to use signals, Pa ?		√				√																	
96/ST91/ TT85	Alif to Father	<i>Yah</i> , boleh <i>ambo</i> minta diajar <i>marosok</i> ?		√				√													√				√
		Well, may I ask to be taught how to <i>marosok</i> ?																							
97/ST107/ TT100	Ustad Salman to The Students	Kalau orang belajar 1 jam, <i>dia</i> akan belajar 5 jam, kalau orang berlari 2 kilo, dia akan berlari 3 kilo.			√	√																			

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
		If other people study for one hour, study for five. If others run two kilometers, run three.																			✓				✓
98/ST113 /TT106	Ustad Faris to Teuku	Coba sekarang <i>anada Teuku</i> yang membaca surat Annisa,		✓					✓			✓												✓	
		Teuku , try to read Surat An-Nisa,		✓					✓																
99/ST120 /TT112	Said to Alif	Ayo <i>Lif</i> , mari kita segera serbu dapur umum.		✓					✓			✓											✓		
		Come on Lif , let’s hurry up and raid the kitchen.		✓					✓																
100/ST123 /TT115	Said to The Fellowship of The Manara	Ayolah <i>kawan-kawan</i> . Kapan lagi kita bersepeda bersama ke kota.		✓				✓								✓							✓		
		Come on, guys . When else can we ride bikes together to the town?		✓				✓																	
101/ST124 /TT115	Baso to The Fellowship of The Manara	<i>Ustad Torik</i> ...			✓				✓			✓											✓		
		Ustad Torik ...			✓				✓																

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																						Fully	Partly	Diff	No	
102/ST124/TT116	Ustad Torik to The Fellowship of The Manara	Hmmm... <i>anak-anak baru</i> . Saya ingat kalian dulu dihukum di depan masjid,		√				√															√			
		Hmmm.... new students . I remember you guys were punished on front of the mosque.		√				√								√										
103/ST125/TT116	Raja to Ustad Torik	Siap disiplin <i>Tad...</i> Ehmm... tapi hari ini kami ingin minta izin untuk ke Ponorogo untuk...		√				√																		
		Yes, sir . Um, but today we want to ask permission to go to Ponorogo to...		√				√							√									√		
104/ST127-128/TT119	Said to The Fellowship of The Manara	Di film ini, pemeran utamanya <i>Arnold Schwarzenegger</i> yang punya badan bukan main kuat.		√					√														√			
		The main role is played by Arnold Schwarzenegger , who has an incredibly strong body.		√					√			√														

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non		
																						Fully	Partly	Diff	No	
105/ST128/TT119	Said to The Fellowship of The Manara	Tahu gak <i>kalian</i> apa yang aku ceritakan.		√		√					√												√			
		Do you guys know what I'm talking about?		√		√																				
106/ST128/TT119	Said to The Fellowship of The Manara	<i>Mr. Universe</i> adalah manusia terhebat sedunia, karena tidak ada yang bisa mengalahkan kegagahan otot dan tubuhnya.			√			√				√											√			
		Mr. Universe is the greatest man in the world, because no one can beat the valor of his muscles and body.			√			√																		
107/ST129/TT120-121	Raja to The Fellowship of The Manara	Kalau menurutku, <i>Sisimangaraja</i> tidak kalah kekarnya dengan dia.			√				√		√												√			
		In my opinion, the Batak King Sisingamangaraja doesn't pale in comparison with him.			√				√																	
108/ST129/TT121	Dulmajid to Said	Di kampungku kalau lagi carok, orang juga telanjang dada dan tidak kalah sama <i>Arnold</i> ini.		√				√				√											√			

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
		In my village, if they’re having a sickle battle, half-naked, they wouldn’t pale in comparison with this Arnold .		√				√																	
109/ST129/TT121	Said to The Fellowship of The Manara	Tenang kawan . Aku hanya butuh beberapa menit untuk merasakan aura idolaku ini.		√				√								√						√			
		Relax buddy . I just need a few minutes to feel the aura of this idol		√				√																	
110/ST137/TT128	Amak to Alif	Apa perintah Nabi kita kepada sesama muslim ?			√			√								√						√			
		What did our Prophet command us to do to fellow Muslims ?			√			√																	
111/ST138/TT129	Amak to Alif	Mau ikut Nabi ?			√			√								√						√			
		Do you want to follow the Prophet ?			√			√																	
112/ST139/TT130	Amak to Father	Bang , <i>ambo</i> ingi berlaku adil, dan keadilan harus dimulai dari diri sendiri, bahkan dari anak sendiri.		√				√							√								√		

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non	
																						Fully	Partly	Diff	No
		Dear , I want to be fair, and fairness starts with ourselves, and even with our own children.		√				√																	
113/ST140/TT131	Angku Datuak Rajo Basa to Village Kids	Janganlah ananda lihat dibawah selop ibu kalian ada surga, yang ada hanya tanah.		√				√																	
		Children , don't check beneath your mother's slippers to see if there's heaven, there's only dirt.		√				√							√									√	
114/ST140/TT131	Alif to Angku Datuak Rajo Basa	Apa yang ada di bawah telapak kaki ayah, Angku ?		√			√																		
		What's beneath the heel of a father, Angku ?		√			√					√											√		
115/ST140-1411/TT131	Angku Datuak Rajo Basa to Alif	Kita disuruh berbakti kepada kedua orangtua, tapi surga memang hanya dekat dengan kaum ibu .			√		√																		
		We are told to be devoted to both parents, but heaven is only close to the mothers .			√		√								√								√		

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																						Fully	Partly	Diff	No	
116/ST14 1/TT132	Kiai Rais to everyone at MP	Taukah kalian <i>birul walidain</i> ? Artinya berbakti kepada <i>orang tua</i> .			√			√								√							√			
		Do you know <i>birul walidain</i> ? It means be devout to parents .			√			√																		
117/ST14 1/TT132	Kiai Rais to Everyone at MP	Mereka berdua adalah tempat pengabdian penting kalian di dunia.			√	√													√					√		
		They are the most important place of devotion for you in the world.			√	√																				
118/ST14 1/TT132	Kiai Rais to Everyone at MP	Jangan pernah menyebutkan kata kasar dan menyebabkan <i>mereka</i> berduka.			√	√															√				√	
		Don't ever say the rude words or cause the grief.																								
119/ST14 1/TT132	Kiai Rais to Everyone at MP	Rasulullah menjawab, “ibumu”.			√			√																		
		The Prophet Muhammad answered, 'Your mother.'			√				√									√					√			
120/ST14 1/TT132	Kiai Rais to Everyone at MP	Dia bertanya lagi, “kemudian siapa?”			√	√																				

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																						Fully	Partly	Diff	No	
		The person asked again, 'Then who?'			√			√									√					√				
121/ST14 1/TT132	Kiai Rais to Everyone at MP	Beliau menjawab, “ibumu”.			√	√												√					√			
		The Prophet answered, 'Your mother.'			√				√																	
122/ST16 5/TT155	Baso to Alif	Mana mungkin Kiai Rais main bola. Beliau itu kiai dan hapal Quran pula,			√	√									√								√			
		How can Kiai Rais possibly play soccer? He's the kiai and memorized Al-Quran too,			√	√																				
123/ST16 6/TT155	The Announcer to Everyone at MP	Ayyuhal ikhwan , saksikan besok sore, sebuah pertandingan bergengsi antara Klub Guru dan Kelas 6 Selection.		√				√				√											√			
		Ayyuhal ikhwan, tomorrow evening, witness a prestigious match between the Teacher's Club and Year Six Selection.		√				√																		

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																						Fully	Partly	Diff	No
124/ST166/TT156	Said to Baso	Kenapa bingung kamu Baso. Rugi kalau <i>kita</i> tidak nonton,	√			√																			
		Why are you confused, Baso? You'll be missing out if you don't watch,		√		√											√								√
125/ST167/TT156	Said to Baso	Eh Baso, <i>anta</i> kan hapal banyak hadits.		√		√																			
		Hey Baso, you have memorized a lot of hadiths, right?		√		√									√								√		
126/ST167/TT156	Said to Baso	Nah, ingat gak hadits yang bilang bahwa <i>Nabi</i> itu ingin umatnya sehat dan kuat.			√			√																	
		Well, remember the hadiths where the Prophet says he wants his people to be healthy and strong?			√	√											√							√	
127/ST167/TT156	Amir Tsani to Everyone Watching Soccer	Ayyuhal ikhwan. <i>Saudara-saudara semua</i> . Selamat datang dalam pertandingan penting ini.		√				√							√								√		

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																						Fully	Partly	Diff	No
		Ayyuhal ikhwan. Brothers, welcome to this important match.		√				√																	
128/ST16 7/TT157	Amir Tsani to Everyone Watching Soccer	Saya akan perkenalkan para pemain dari kedua tim, yaitu.....			√			√								√						√			
		I will introduce the players from both teams.			√			√																	
129/ST16 9/TT159	Amir Tsani to Everyone Watching Soccer	Ayyuhal ikhwan. Terima kasih atas kehadiran semua, dan sebuah pengumuman dari keamanan pusat agar semua orang segera ke masjid karena waktunya telah tiba,		√				√								√						√			
		My fellow brothers, thank you all for coming. There's an announcement from central security, it's time to go to the mosque, everyone should head there immediately,		√			√																		

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																						Fully	Partly	Diff	No	
130/ST176/TT165	A Radio Broadcaster to The Listeners	Selamat pagi <i>saudara pendengar</i> , BBC London kembali dengan berita dunia.		√				√															√			
		Good morning fellow listeners , BBC London is back with the world news.		√				√								√										
131/ST178/TT167	Alif to Said	Iya, tapi kan tidak bisa melihat <i>Liem Swie King</i> melakukan smes lompatnya,			√				√			√											√			
		Yeah, but we can't see Liem Swie King do his jump smash,			√				√																	
132/ST180/TT168	Dulmajid to The Fellowship of The Manara	Ingat <i>kawan</i> , motto kita: <i>man jadda wajada</i> .		√				√												√		√				
		Remember friends , our motto: <i>man jadda wajada</i> .		√				√																		
133/ST181/TT170	Said to Dulmajid	Ayo... ayo..., <i>Dul</i> , ini saatnya, dekati dia,		√					√			√											√			
		Come on, come on, Dul , this is it, approach him,		√					√																	

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																						Fully	Partly	Diff	No	
134/ST18 1/TT170	Raja to Dulmajid	Apa-apaan sih <i>orang Madura</i> ini, disuruh membujuk kok malah peragaan raket.		√				√															√			
		What is this Madurese kid doing, he's supposed to be persuading but he's swinging a racquet.		√				√										√								
135/ST18 3/TT172	The Reporter to Everyone Watching The Match	<i>Saudara-saudara sebangsa dan setanah air</i> , saya langsung melaporkan dari stadion kebangsaan, Kuala Lumpur...		√				√								√							√			
		Fellow citizens and countymen , I'm reporting live from the national stadium, Kuala Lumpur,		√				√																		
136/ST18 4/TT172	Dulmajid	Nah... ini <i>Icuk</i> yang aku kenal... ayo... ayo...			√				√														√			
		Now this is the Icuk I know, come on, come on!			√			√				√														

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																						Fully	Partly	Diff	No	
137/ST184/TT172	The Reporter to Everyone Watching The Match	Saudara-saudara setanah air, marilah bersama kita doakan tim kita bisa memenangkan partai keempat ini dengan masuk final...		√				√								√							√			
		Fellow countrymen, let us pray that we can win this fourth match and get into the final,		√				√																		
138/ST192/TT180	Alif to The Ustad	Tad... tad... afwan, tolong terangin bab ini apa yang maksudnya?		√				√															√			
		Ustad... Ustad... excuse me, could you please explain what this chapter means?		√				√			√															
139/ST197/TT185	Alif to Allah	Ya Allah, hamba datang mengadu kepadaMu dengan hati rusuh dan berharap.	√			√					√												√			
		O, Allah, I Your servant come to beg You with a torn heart and great hope.	√			√																				

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																						Fully	Partly	Diff	No
140/ST197/TT185	Alif to Allah	Sesungguhnya <i>Engkau</i> Maha Pendengar terhadap doa hamba yang kesulitan. Amiiiiinnn.		√		√										√						√			
		Truly You are the Great Hearer of the prayer of Your servant who is in difficulty. Amen.		√		√																			
141/ST200/TT187	Alif to Allah	Sekarang semuanya aku serahkan kepadamu.		√		√										√						√			
		Now the rest I leave up to You .		√		√																			
142/ST204/TT192	Kak Mualim to The Students	Yang beruntung hari ini menerima surat: <i>Andang Hamzah</i> , Zainal Nur, dan... Alif Fikri!		√					√			√										√			
		Today's lucky recipients are: Andang Hamzah , Zainal Nur, and... Alif Fikri!		√				√																	
143/ST204/TT192	Kak Mualim to The Students	Yang beruntung hari ini menerima surat: Andang Hamzah, <i>Zainal Nur</i> , dan... Alif Fikri!		√					√			√										√			

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																						Fully	Partly	Diff	No
		Today's lucky recipients are: Andang Hamzah, Zainal Nur , and... Alif Fikri!		√					√																
145/ST210/TT197	Said to Dulmajid	<i>Aku</i> juga. Setelah sekolah, aku balik ke Kampung Ampel dan memperbaiki mutu sekolah dan madrasah yang ada.	√			√																√			
		Me too. After school, I'll return to Ampel village and improve the quality of schools and madrasahs there,	√			√										√									
146/ST220/TT207	Yana to Atang	<i>Hatur nuhun</i> Kang Atang dan teman semua.		√					√													√			
		<i>Hatur nuhun</i> Kang Atang and friends.		√					√			√											√		
147/ST220/TT207	Yana to Atang	<i>Hatur nuhun</i> Kang Atang dan teman semua .		√				√														√			
		<i>Hatur nuhun</i> Kang Atang and friends .		√				√							√								√		

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																						Fully	Partly	Diff	No
147/ST220/TT207	Yana to Atang	<i>Punten</i> , ini sedikit infaq dari <i>para jemaah</i> untuk pejuang agama, mohon diterima dengan ikhlas,			√			√																	
		<i>Punten</i> , pardon me, but this is a small token of appreciation from the congregation for the defenders of religion, please accept it sincerely.			√			√												√		√			
148/ST224/TT211	Said to Atang, Baso, Alif	Salah satu yang hadir di ceramah itu, calon istriku, <i>Najwa</i> ,			√				√																
		Someone who came to those lectures was my future wife, Najwa ,			√				√			√											√		
149/ST225/TT212	Said to Baso	Kebanyakan dari Yaman, Hadralmaut seperti <i>faam Jufri</i> , keluargaku.			√				√																
		Most are from Yemen, Hadralmaut like <i>faam Jufri</i> , my family.			√				√			√											√		
150/ST229/TT216	Kurdi to Everyone in The	Masih ingat <i>tuan putri</i> yang aku ceritakan kemarin?			√			√																	

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																						Fully	Partly	Diff	No	
	Room	Still remember the princess I talked about the other day?			√			√								√						√				
151/ST230/TT217	Kurdi to Everyone	Nama tuan putri itu Sarah ,			√				√				√										√			
		Her name is Sarah ,			√				√																	
152/ST232/TT219	Raja to Alif	Sarah adalah idaman semua orang.			√				√								√							√		
		She's everyone's dream.			√	√																				
153/ST232/TT219	Raja to Alif	Dan dia berada di tempat yang paling tidak bisa ditembus.			√	√										√							√			
		And she is in the most impenetrable of places.			√	√																				
154/ST232-233/TT219	Raja to Alif	Bapaknya, Ustad Khalid adalah seorang guru yang paling tegas dan disegani.			√				√				√										√			
		Her father, Ustad Khalid , is one of the strictest and most revered teachers.			√				√																	
155/ST233/TT219	Alif to The Fellowship of the Manara	Akan ku buktikan aku bisa.	√			√										√							√			
		I will prove I can do it.	√			√																				

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																						Fully	Partly	Diff	No
156/ST233/TT219	Alif to The Fellowship of the Manara	<i>Akhi semua</i> , kalian dengar kan ya?		√				√				√										√			
		<i>Akhi</i> , you all heard that, right?		√				√																	
157/ST239/TT226	Rajab to Night Patrol	<i>Adik-adik</i> , malam ini kalian harus lebih waspada.		√				√														√			
		Brothers , tonight you need to be extra vigilant.		√				√							√										
158/ST251/TT236	An Elderly Woman to Alif	<i>Ustad</i> sedang ke Surabaya, Den,			√			√				√										√			
		The ustad is in Surabaya, young man,			√			√																	
159/ST251/TT236	An Elderly Woman to Alif	Ustad sedang ke Surabaya, <i>Den</i> ,		√				√														√			
		The ustad is in Surabaya, young man ,		√				√					√												
160/ST252-253/TT238	Alif to Ustad Khalid	Dengan gelar ini, <i>antum</i> tentu bisa mengajar dan bekerja di tempat lain, bahkan di luar negeri.		√		√																√			
		With this title, you could surely work and teach elsewhere, even abroad.		√		√									√										

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																						Fully	Partly	Diff	No	
161/ST254/TT240	Ustad Khalid to Alif	Saya, <i>Saliha istri saya</i> , dan putri kami Sarah.			√				√							√							√			
		Myself, my wife Saliha , and our daughter, Sarah.			√				√																	
162/ST255/TT241	Sarah to Alif	Wah saya perlu belajar menulis dari <i>kakak</i> nih.		√				√								√							√			
		Well, I need to learn how to write from this brother ,		√				√																		
163/ST258/TT243	Ustad Torik to Said	Tolong bawa kamera, karena <i>beliau sekeluarga</i> minta tolong difoto keluarga,			√	√													√					√		
		Please bring the camera, because he has asked for your help to photograph his family,			√	√																				
164/ST260/TT244	Alif to Ustad Khalid and Mrs. Saliha	Ustad sama <i>Ibu</i> , boleh senyum sedikit, dimiringkan mukanya ke kanan dikit,		√				√									√					√				

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																						Fully	Partly	Diff	No	
		Ustad and Mrs. Saliha , could you smile a bit, and tilt your head a little to the right?		√					√																	
165/ST260/TT245	Mrs. Saliha to Alif	Kalau lihat logatnya, <i>ananda Alif</i> bukan dari Jawa.		√					√	√																
		From your accent, I think you, Alif , are not from Java.		√		√																				
166/ST260/TT245	Alif to Mrs. Saliha	Iya Bu . Saya dari Sumatera Barat, tepatnya di Maninjau, di pinggir danau tempat Buya Hamka lahir.		√					√							√										
		Yes, ma'am . I'm from West Sumatera, Maninjau to be exact, on the edge of the lake where Buya Hamka was born.		√					√																	
167/ST261/TT246	Ustad Khalid to Alif	Saya juga punya teman dari Maninjau ketika belajar di Mesir, namanya Gindo Marajo .			√				√			√											√			

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																						Fully	Partly	Diff	No
		I had a friend from Maninjau when I studied in Egypt. His name is Gindo Marajo .			√				√																
168/ST26 1/TT246	Alif to Ustad Khalid	Masya Allah, Pak Etek Gindo itu paman saya, Ustad!			√				√																
		Masya Allah, Mr. Gindo is my uncle, Ustad!			√				√			√												√	
169/ST26 2/TT247	Ustad Khalid to Alif	Jangan lupa salam saya buat Gindo ,			√				√																
		Don't forget to send my regards to Gindo ,			√				√			√												√	
170/ST26 5/TT249	Ustad Khalid to Alif	Sayidina Ali pernah bilang, ikatlah ilmu dengan mencatatnya.			√				√																
		Sayidina Ali once said, secure knowledge by recording it.			√				√			√											√		
171/ST27 7/TT261	Said to Alif	Ayo Lif , sikat saja, kita harus makan yang banyak. Lawan kita tidak ringan hari ini,		√					√												√				√

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																						Fully	Partly	Diff	No
		Come on, just dig in, we have to eat a lot. Our opponent today is not easy,																							
172/ST27 9/TT263	Amir to Everyone	Tim pendatang baru, anak-anak baru, dengan <i>top scorer</i> Said Jufri dan <i>kiper bertangan lengket, Iskandar Matrufi ...</i>			√			√														√			
		They are a team of newcomers, new students, with Said Jufri as their top scorer and Iskandar Matrufi as the stiky-handed goalie...			√			√							√										
173/ST27 9/TT263	Amir to Everyone	Tim pendatang baru, anak-anak baru, dengan <i>top scorer</i> Said Jufri dan kiper bertangan lengket, <i>Iskandar Matrufi ...</i>			√				√			√										√			
		They are a team of newcomers, new students, with Said Jufri as their top scorer and Iskandar Matrufi as the stiky-handed goalie...			√				√																

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																						Fully	Partly	Diff	No	
174/ST27 9/TT263	Amir to Everyone	Dipimpin oleh <i>bek kanan sekuat beton</i> , Rajab Sunjai dan penyerang cepat Mamat Surahman...			√			√								√							√			
		Led by a right fullback as strong as concrete , Rajab Sujai, and a quick striker, Mamat Surahman...			√			√																		
175/ST27 9/TT263	Amir to Everyone	Dipimpin oleh bek kanan sekuat beton, <i>Rajab Sunjai</i> dan penyerang cepat Mamat Surahman...			√				√														√			
		Led by a right fullback as strong as concrete, Rajab Sujai , and a quick striker, Mamat Surahman...			√				√			√												√		
176/ST27 9/TT263	Amir to Everyone	Dipimpin oleh bek kanan sekuat beton, Rajab Sunjai dan <i>penyerang cepat</i> Mamat Surahman...			√			√								√							√			
		Led by a right fullback as strong as concrete, Rajab Sujai, and a quick striker , Mamat Surahman...			√			√																√		

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			1st	2nd	3rd	Pronoun	Kinship	Title	Name	Adapt	Amp	Bor	Comp	Desc	Gen	LT	Mod	Part	Red	Trans	Omi	Equ		Non		
																						Fully	Partly	Diff	No	
177/ST279/TT263	Amir to Everyone	Dipimpin oleh bek kanan sekuat beton, Rajab Sunjai dan penyerang cepat <i>Mamat Surahman</i> ...			√				√														√			
		Led by a right fullback as strong as concrete, Rajab Sujai, and a quick striker, Mamat Surahman ...			√				√			√														
178/ST280/TT264	Amir to Everyone	...Tim kejutan tahun ini, Al-Barq menguasai bola, <i>Nahar</i> melancarkan serangan dari sudut kiri... sebuah umpan lambung mencari striker utamanya, Said...			√				√														√			
		The surprise team of the year, Al-Barq, has the ball, Nahar launches an attack from the left, looking for his main striker, said.			√				√																	
179/ST280/TT264	Amir to Everyone	kali ini <i>Said</i> mencoba melepaskan tendangan...			√				√								√							√		
		he tries to shoot...			√	√																				

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																						Fully	Partly	Diff	No
180/ST28 0/TT264	Amir to Everyone	Tapi ada <i>Fatah bek Al Manar</i> menghadang...			√				√			√										√			
		But there's Fatah, Al-Manar's defender , to block him...			√				√																
181/ST28 0/TT264	Amir to Everyone	Said berkelit... melompat <i>sliding</i> lawan... Fatah tergelincir...			√				√												√				√
		Said gets away... jumps over his opponent's tackle... slips...																							
182/ST28 0/TT264	Amir to Everyone	Rahim, kiper Al Manar terbang ke kiri... menangkap angin... dan... GOL... GOL... Satu kosong untuk Al-Barq!!!			√				√			√										√			
		Rahim, Al-Manar's goalie flies to the left but catches nothing but wind...and...GOAL! GOAL! One to nothing, Al-Barq!!!			√				√																
183/ST28 1/TT264	Amir to Everyone	Gelandang Isnan langsung mencocor ke tengah...			√				√			√											√		
		Isnan drives it to the middle...			√				√																

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																						Fully	Partly	Diff	No	
184/ST28 1/TT264	Amir to Everyone	Tapi Isnan beliku-liku dia...			√				√			√											√			
		But Isnan winds past them...			√				√																	
185/ST28 1/TT264	Amir to Everyone	melewati bek Basri ...			√				√			√											√			
		Past Basri the fullback ...			√				√																	
186/ST28 1/TT264	Amir to Everyone	Tapiiii, ashaabi, kiper Iskandar dengan manis memetik bola di udara... Kedudukan masih imbang dua-dua!			√				√																	
		Buuutt, ashaabi, Iskandar the goalie has plucked the ball from the air...The score is still tied, two to two!			√				√			√											√			
187/ST28 7/TT270	A Stewardess to Alif	Sir , kami punya beberapa pilihan dessert ala Timur Tengah.		√					√														√			
		Sir , we have a few choices for desert a la the Middle East.		√					√			√														
188/ST28 9/TT271	Mbok Warsi to Alif	Tafadhal Mas ,		√					√															√		
		Tafadhal Mas ,		√					√			√														
189/ST29	Kiai Rais to The	Anak-anak , jangan senang dulu.		√				√								√							√			

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																						Fully	Partly	Diff	No	
2/TT274	Students	Children , don't celebrate just yet.		√				√								√						√				
190/ST296/TT27	Alif to Kak Iskandar	Ikhlās Kak ,		√				√								√						√				
		Sincerely, brother .		√				√																		
191/ST316/TT296	Ustad Torik to Alif	Minggu depan, hari Jumat jam 3 sore. Di depan Mr. McGregor , Dubes Inggris.			√				√			√											√			
		Next week, Friday, at three o'clock in the afternoon. In front of Mr. McGregor , the Ambassador of England.			√			√																		
192/ST319/TT299	Alif to The Audience	Untuk terus memajukan hubungan krusial antara Barat dan Timur, tidak hanya cukup Pak Dubes yang berkunjung ke PM, bahkan PM sebagai wakil Timut pun siap berkunjung ke negeri Anda.		√				√							√							√				

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																						Fully	Partly	Diff	No	
		To continue to develop the crucial relationship between West and East, it isn't enough for Mr. Ambassador to come to MP. MP, as a representative of the East, has to be prepared to visit your country.		√				√																		
193/ST32 1/TT301	Soleh to Everyone	Ya akhi, apakah ada Zamzam ?			√				√			√											√			
		Ya akhi, is Zamzam here?			√				√																	
194/ST32 2/TT301	Atang to The Fellowship of The Manara	<i>Ya salam</i> , beruntung sekali si Zamzam ini, punya keluarga cantik cantik,			√				√			√											√			
		<i>Ya salam</i> , how lucky is Zamzam , having such a beautiful family,			√				√																	
195/ST33 0/TT309	Alif to The General	ASSALAMUALAIKUM PAK PANGLIMA !		√				√								√							√			
		ASSALAMUALAIKUM GENERAL!		√				√																		

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196/ST331/TT310	The General to Alif	Dia seorang pemimpin militer yang hebat, penuh strategi dan disiplin, Dik.		√				√					√												√	
		He was a great military leader, full of strategy and discipline, son.		√				√																		
197/ST331/TT310	Alif to The General	Dan apakah siswa PM bisa masuk ABRI?			√			√								√							√			
		And could MP students get into the Army?			√			√																		
198/ST332/TT311	Ustad Salman to <i>Kilas 70's</i> Journalists	RI Satu akan datang. Kita akan bikin gebrakan lagi,			√			√			√												√			
		RI One-a.k.a the President of the Republic of Indonesia -will come,			√			√																		
199/ST333/TT312	Ustad Salman to <i>Kilas 70's</i> Journalists	Taufan bertugas mengambil foto Presiden begitu menginjakkan kaki di PM.			√				√			√											√			
		Taufan will take the photograph of the President as soon as he steps foot on MP.			√				√																	

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																						Fully	Partly	Diff	No
200/ST333/TT312	Ustad Salman to <i>Kilas 70's</i> Journalists	Kita tinggal jilid dan serahkan kepada Presiden dan Pak Kiai.			√				√																
		Then, all that's left to do is wrap them up and give them to Mr. President and Kiai Rais.			√				√									√						√	
201/ST333/TT312	Ustad Salman to <i>Kilas 70's</i> Journalists	Kita tinggal jilid dan serahkan kepada Presiden dan Pak Kiai .			√			√																	
		Then, all that's left to do is wrap them up and give them to Mr. President and Kiai Rais .			√				√			√											√		
202/ST340/TT319	Atang to The Year 6 Students	Kalau Ibnu Batutah sedang berjalan menembus topan badai, maka penonton akan ikut diterpa angin kencang, kalau dia sedang kena hujan tropis, penonton ikut basah oleh percikan air, kalau dia sedang menembus kabut Himalaya, penonton juga harus ikut tersesat bersamanya.			√				√																
												√											√		

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																						Fully	Partly	Diff	No
		If Ibnu Batutah is walking through a desert, the audience must be blown by harsh winds. If he is rained on, the audiences must be wet too. If he lost in the Himalayas, then the audience will be lost with him.			√				√																
203/ST340/TT319	Atang to The Year 6 Students	Kalau Ibnu Batutah sedang berjalan menembus topan badai, maka penonton akan ikut diterpa angin kencang, kalau dia sedang kena hujan tropis, penonton ikut basah oleh percikan air, kalau dia sedang menembus kabut Himalaya, penonton juga harus ikut tersesat bersamanya.			√				√													√			

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																						Fully	Partly	Diff	No	
		If Ibnu Batutah is walking through a desert, the audience must be blown by harsh winds. If he is rained on, the audiences must be wet too. If he lost in the Himalayas, then the audience will be lost with him.			√			√																		
204/ST34 1/TT319	Atang to The Year 6 Students	Kita sebar <i>siswa kelas enam</i> di tengah ribuan penonton.			√			√										√					√			
		We will spread all the year six students throughout the audience.			√			√																		
205/ST34 1/TT319	Atang to The Year 6 Students	Kita sebar siswa kelas enam di tengah <i>ribuan penonton</i> .			√			√							√									√		
		We will spread all the year six students throughout the audience .			√			√																		
206/ST34 1/TT320	Abdil to The Year 6 Students	Kalau kita menyebar banyak pulau di lantai penonton, maka <i>semua penonton</i> sudah bisa merasakan efek-efek ini.			√			√							√								√			

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																						Fully	Partly	Diff	No
		If we spread out so that there are many islands among the audience, they will really feel the effects,			√			√																	
207/ST355/TT332	Said to Alif and Atang	Kapan lagi <i>tiga orang berkepala shaolin</i> berfoto pakai sarung.	√					√																	
		When else can we have three Shaolin-headed people on a picture wearing sarongs?	√					√								√							√		
208/ST358/TT336	Alif to Baso	Jangan takut kawan, <i>dokter</i> ini tidak suka main suntik.			√			√																	
		Don't be afraid, buddy. This doctor doesn't mess around with needles.			√			√							√								√		
209/ST361/TT339	Baso to The Fellowship of The Manara	Kalau aku sekarang bisa di PM ini karena dibantu oleh <i>Pak Latimbang</i> , seorang nelayan tetangga kami yang menyisihkan beberapa sebagian tangkapannya untuk membantu kami.			√				√																
											√												√		

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																						Fully	Partly	Diff	No	
		If I am able to be at MP now, it is all because of the help of Mr. Latimbang , our neighbor who is a fisherman. He sets some of his catches aside to help us.			√				√																	
210/ST364/TT342	Baso to The Fellowship of The Manara	Dan <i>nenek</i> terus menyebut-nyebut namaku.			√		√								√									√		
		She keeps calling my name.			√	√																				
211/ST364/TT342	Baso to The Fellowship of The Manara	<i>Aku</i> mohon bantuan doa kalian agar nenekku sembuh.	√			√															√				√	
		Please pray for her to get well soon.																								
212/ST365/TT343	Baso to The Fellowship of The Manara	Dipimpin oleh <i>seorang hafidz yang terkenal di daerahku</i> , Tuanku Haji Guru Mukhlas Lamaming.			√			√									√						√			
		It is led by a famous, local hafiz named Tuanku Haji Guru Mukhlas Lamaming.			√			√																		

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																						Fully	Partly	Diff	No	
213/ST365/TT343	Baso to The Fellowship of The Manara	Dipimpin oleh seorang <i>hafidz</i> yang terkenal di daerahku, <i>Tuanku Haji Guru Mukhlas Lamaming</i> .			√				√														√			
		It is led by a famous, local <i>hafiz</i> named Tuanku Haji Guru Mukhlas Lamaming .			√				√			√														
214/ST365/TT343	Baso to The Fellowship of The Manara	Kalau aku mau mengajar beberapa jam bahasa Arab di sana, aku akan bisa berguru kepada <i>Tuanku</i> untuk menghafal Al-Quran, seperti mimpiku selama ini.			√				√														√			
		If I teach a few hours of Arabic there, I can study under Tuanku to memorize Al-Quran, just like I've been dreaming of.			√				√			√														
215/ST375/TT353	Father to Grandfather	Kita naik apa tadi <i>nambo?</i>		√			√					√											√			
		What did we ride, <i>Nambo?</i>		√			√					√														

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																						Fully	Partly	Diff	No	
216/ST378/TT356	Kiai Rais to The Students	Inilah ujian yang paling berat yang <i>anak-anak</i> temui di PM, dan bahkan mungkin sepanjang hidup kalian,		√				√									√							√		
		This will be the most difficult examination you encounter at MP, or perhaps in your lifetime.		√		√																				
217/ST393/TT370	Kiai Rais to The Students	Dan kalian lebih baik daripada <i>Napoleon Bonaparte</i> , yang tidak pernah mau ikut ujian.			√				√			√											√			
		And you guys are even better than Napoleon Bonaparte , who never even wanted to take the exam.			√				√																	
218/ST397/TT375	Alif to Kiai Rais	Mohon restu <i>Pak Kiai</i> , terima kasih atas semua keikhlasan <i>antum</i> .		√				√				√											√			
		Please bless me Kiai , thank you for your sincerity.		√				√																		

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